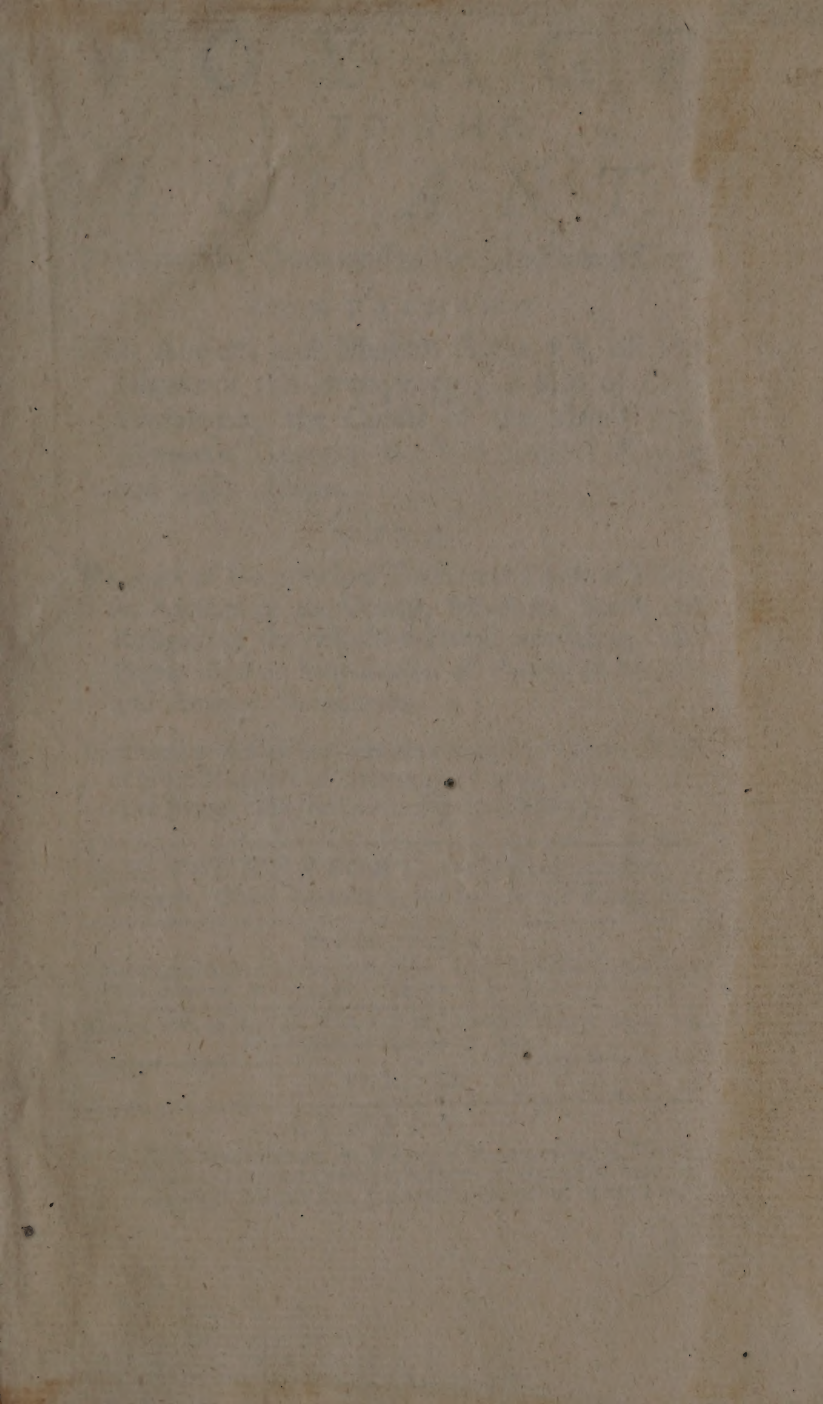




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TOURNEFORT, J. P. de









# VOYAGE

## INTO THE

### LEVANT:

Perform'd by Command of the late *French* King.

CONTAINING

The Ancient and Modern STATE of the Islands of the *Archipelago*; as also of *Constantinople*, the Coasts of the *Black Sea*, *Armenia*, *Georgia*, the Frontiers of *Persia*, and *Asia Minor*.

WITH

PLANS of the principal Towns and Places of Note; an Account of the Genius, Manners, Trade and Religion of the respective People inhabiting those Parts: And an Explanation of Variety of Medals and Antique Monuments.

Illustrated with Full Descriptions and curious Copper-Plates of great Numbers of Uncommon Plants, Animals, &c. And several Observations in Natural History.

By M. *TOURNEFORT*, of the Royal Academy of Sciences, Chief Botanist to the late *French* King, &c.

To which is Prefix'd,

The Author's LIFE, in a Letter to M. *Begon*: As also his Elogium, pronounc'd by M. *Fontenelle*, before a public Assembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the *French* Edition: Done by Mr. *Senex*.

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A

# VOYAGE INTO THE LEVANT:

By the KING's express Command.

## LETTER I.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

WE are now got into [a] *Description of the Islands of Syra, Thermia, Zia, Macronisi, Joura, Andros, and Tinos.*  
 Syra, the most catholick Island of all the *Archipelago*. To seven or eight Families of the *Greek* Communion, there are above 6000 Souls of the *Latin*: and when these intermarry with the *Greeks*, the Children are all Roman-catholicks; whereas at *Naxos* the Boys follow their Father's Way of Worship, and the Girls that of the Mother. These Blessings are owing to the *French* Capuchins, who are mightily beloved in this Island, and are very intent upon instructing a People naturally in-

[a] ΣΤΡΟΣ, Strab. ΣΤΡΑ, Suid. Νῆτος τις Σουλῶν. Homer. Odyss. o. vers. 402. SYROS, SYRA.

## 2 A VOYAGE into the Levant.

clined to Good, avowed Enemies to Fraud, full of worthy Sentiments, and so laborious, there's no sleeping in this Island; not in the night-time, because of the universal Din made by the Hand-mills each Man works at to grind his Corn; nor in the day-time, because of the Rumbling made by the Wheels for spinning of Cotton.

The House and Church of the Capuchins are prettily built. We were rejoiced to see the Banner of *France* displayed at the corner of their Terrass. Father *Jacintbe* of *Amiens*, a sensible Man, and the Consul of *Tinos's* Substitute, entertain'd us in the most obliging manner. These Fathers direct the Consciences of twenty five Nuns of the third Order of *St. Francis*, who lead an exemplary Life, tho' not cloister'd. The *Greeks* have but two Churches in *Syra*, served by a Papas. There's but one *Turk*, viz, the Cadi; and he too is fain to take shelter among the Capuchins, when there appears any Corsair about the Island. They chuse two Administrators every year: in 1700, the Capitation and Land-tax amounted to 4000 Crowns.

We landed there the 26th of *October*. *Syra* is about thirty Miles from *Mycone*, reckoning from one Cape to the other; but it is forty from the Port of *Mycone* to that of *Syra*. This Port will receive the biggest Ships: its Entrance is to the East. [b] The Island, which is but 25 miles about, wants for no manuring, and produces excellent Wheat, tho' but a small Quantity, abundance of Barley, plenty of Wine and Figs, as also Cotton and Olives, which the Inhabitants pickle for use. Tho' *Syra* is very mountainous, it is destitute of Wood, and all their Fewel is Shrubs: the Air is humid, and colder than in

[b] Syros, quam circuitu patere viginti millia passuum prodidere veteres, Mutianus centum sexaginta. *Plin. lib. 4. cap. 12.*  
most



## Description of the Island of Syra. 3

most of the other Islands of the *Archipelago*: *Homer* has given an advantageous Description of it. [c]

The Borough is a mile from the Port, incircling a small but steep Hill, on the point whereof are situated the Bishop's House and the Episcopal Church dedicated to *St. George*: that Prelate's Income is but 400 Crowns a year, but for his Consolation he has the best Body of Clergy in all the *Levant*, consisting of forty Priests.

On the Port are seen the Ruins of an antient and large City, called in former times *Syros*, as well as the Island, as appears by an [d] Inscription brought from the Sea-side to the Burgh, and fixed into a Corner of the Church: therefore 'tis a mistake to think that *Syra* comes from a vulgar Greek [e] Word, signifying a Mistress or Lady.

On the left hand of the Bishop's Door on a Bass-relief is represented a Sistrum of the Antients, or an Instrument used in Battle instead of a Trumpet, as likewise some other Instruments; it was taken out of the same Ruins, among which is still to be seen a fair flat Front of a Wall, built of huge Scantlings of bastard Marble, cut facet-wise. There have been likewise hewn thence several pieces of white Marble, and especially of Columns, which stand before the Capuchins Church.

The chief Spring of the Island is very antient, and runs pretty near the Town: the People have I know not what Tradition, that in antient Times the Custom was for every body to go and purify themselves in it, before they came to *Delos*. There is, it seems, an Inscrip-

[c] Εὐσότος, Ξυμηλος, Δινοπληθής, πολύπυργος, &c.  
*Odyss.* o. vers. 405. [d] ΤΥΡΟΣ. [e] Κυρά ή  
 Κυρία. Αρχόντισσα.

#### 4 A VOYAGE into the Levant.

tion at this Spring, but they told us of it too late to go see it.

The Islands round *Syra* cannot be the *Anticyræ* so renown'd for the Herb *Hellebore*: these are in the Gulph of *Zeiton* beyond the *Negropont*, over against Mount *Oeta*, where *Hercules* is said to have breath'd his last. Instead of *Hellebore*, we found in *Syra* near the Haven a Plant, which pleased us exceedingly: it is that which produces the Manna of *Persia*. *Rauwolfus* a Physician of *Ausbourg*, who discovered it in his Voyage to the *Levant* in 1537, speaks of it under the name of *Albagi Maurorum*; but he is so very succinct, as the manner was then, that I thought it not amiss to examine it fully on the spot, lest we should not meet with it again in our Voyage. It seem'd somewhat odd for a Plant, which is one of the Beauties of the Plains of *Armenia*, *Georgia*, and *Persia*, to be as it were confined to the Islands of *Syra* and *Tinos*. M. *Wheeler* saw it in *Tinos*, and took it for a Plant undescribed. [f] I have made a particular Genus of it, under the name of [g] *Albagi*.

Its Roots are woody, four or five lines thick, brown, not very hairy; its Stalks are near three foot high, about two lines thick, pale green, sleek, hard, branchy below, attended with Leaves like those of *Rupture-wort*: the biggest are seven or eight lines long, three broad, pale green, and sleek, fasten'd to a very short Pedicule, rounded at the other end, where they are terminated by a very delicate point; which is nothing else but the Extremity of the Stalk crossing the Leaves without forming any sensible

[f] *Corol. Inst. Rei Herb.* 54. [g] *ALHAGI Maurorum* *Rauwolf.* 94. *Genista spartium spinosum, foliis Polygoni.* C. B. *Pin.* *Genista spinosa, flore rubro.* *Wheel.* *Polygonium latifolium.* C. B. *Pin.*

Nervation :

Nervation: by the Leaves is a hard firm Prickle, from five Lines to an inch long, streak'd and reddish at the end. The Prickles of the Branches are less, and grow out of the Bases of the Leaves; those where the Branches and Stalks end, are an inch and a half long, finer than the others, and with two or three leguminous Flowers on each, about half an inch long, purple-colour'd in the middle, reddish about the rims, and rounded. The Under-leaf, which is obtuse and purple-colour'd, serves as a white Wrapper to a white Sheath, fring'd, yellow-topt, and covers a Pestle four lines long, ending in a Thred. The Cup is a line and a half long, pale green, sleek, moderately fluted. The Flower being gone, the Pestle turns to a Cod about an inch in length, bending like a Sickle, articulated, reddish, two lines thick where the Seeds are inclosed; for the Articulations are very narrow, and easily broken. These Seeds are brown, a line long, somewhat more than a line broad; the Structure of the Cod or Pod is what distinguishes this Plant from the Species of Broom and *Genista Spartium*.

I know not whether the *Albagi* yields Manna in the Isles of *Syra* and *Tinos*; but this I know, the People of the Country are ignorant that this Plant furnishes a Drug that purges full as well: it is chiefly about *Tauris*, a Town in *Persia*, that it is gathered, under the name of *Trungibin* or *Terenjabin*, reported in *Avicenna* and in *Serapion*; those Authors thought it fell upon certain prickly Shrubs, whereas it is only the nutritious Juice of the Plant we have been describing.

During the great Heats, you perceive small Drops of Honey shed on the Leaves and Branches of these Shrubs; these Drops harden into Grains about the bigness of Coriander-feed.



## 6 A VOYAGE into the Levant.

They gather those of the Alhagi, and make 'em into reddish Cakes, full of Dust and Leaves, which alter the Colour, and lessen their Virtue. This Manna is very inferior to the *Italian*. Two sorts are sold in *Persia*; the best is in little Grains, the other is like a Paste, and contains more Leaves than Manna. The ordinary Dose of both is from 25 to 30 Drams, as they term it in the *Levant*, where they dissolve it in an Infusion of Sena.

[b] *Pherecydes*, one of the antientest Philosophers of *Greece*, Master of *Pythagoras*, and the Disciple of *Pittacus*, was born in *Syra*, where they kept his Solar [i] Quadrant as a Monument of his Capacity: many ascribe the Invention to him; others are of opinion he learnt it of the *Phenicians*, whose Books he was well acquainted with. But *Cicero* [k] commends that great Man on a far more remarkable account, namely, for being the first that taught the Immortality of the Soul; tho' he is charged by *Suidas* with publishing the Transmigration of the Soul from one Body into another.

Before we left *Syra*, we failed not to make our Geographical Observations:

*Andros* is to the North of this Island.

*Foura* to the North-east.

*Zia* to the West-north-west,

*Thermia* between the West and West-north-west.

*Mycone* to the East.

*Tinos* to the North-east.

The Great *Delos* between the East and the East-south-east.

The Mountain of *Zia* of *Naxos* between the South-east and the East-south-east.

[b] Strab. *Rer. Geog.* lib. 10. Diog. Laert. in *Pherec.*  
Suid. in voce *Pherec.*

[i] Σάζεται ὃ καὶ Ἡλιοτρόπιον  
ἐν Συρα τῇ νήσῳ. Diog.

[k] Cic. *Quæst. Tusc.* lib. 1.  
cap. 156.

From

From *Syra* we directed our course to <sup>Thermia.</sup> *Thermia*, another Island 25 Miles from <sup>ΚΤΟΝΟΣ.</sup> *Syra* from Cape to Cape, but above 40 from one Port to the other: for if you would go into the Canal of *Thermia*, you must fetch a compass of almost one half of *Syra*. For the same reason they reckon but 12 miles from *Thermia* to *Zia*, though 'tis 36 from one Port to the other. The Nearness of *Thermia* to *Zia* suffers us not to doubt that *Thermia* is the Island of *Cytnos*, since *Dicaearchus* [l] places it between *Geos* and *Seriphus*: it produced an eminent Painter, whom *Eustathius* [m] calls *Cydias*. The Cheeses of *Cytnos* were much esteemed by the Antients, according to the Report of *Stephens* [n] the Geographer and *Julius Pollux*: it was likewise here that a Tempest drove the counterfeit *Nero*, a Slave, a great Lutenist, together with his Followers, Birds of the same Feather, as *Tacitus* [o] tells us.

We arrived at *Thermia* the Night between the 30th and 31st of *October*, and were forced to lie in a Chapel, where we were like to have our Throats cut. Some *Turks* of *Negropont*, who were in a large Caick near ours, seeing our Sailors stripping off the Skins of a couple of Sheep we had bought at *Syra*, went and raised the Town upon us, as if we were Banditti, come to plunder the Port. Upon this, the Country People took to their Arms: but as good-fortune would have it, the Consul of *France*, M. *Janacki*, whom they raised out of bed to go along with 'em, enquiring what sort of figure these pretended Banditti made, and being told that four of 'em wore Hats, rightly concluded they could not be Banditti, who seldom have so much as a Thrum-

[l] De Statu Græc. [m] Comment. ad Dionys. Perieg. [n] Καὶ Κύντιος τρεῖς καὶ Κύντιος ὁ ζωγράφος. Steph. [o] Hist. lib. 2. cap. 8.

cap to their pates. He therefore pray'd the Townsmen of *Thermia* to go home again, assuring them that they were Merchants, *Frenchmen* belike, come to buy Corn and Silk. For all that, they made him dispatch away two of his Domesticks, to go and get intelligence of us. We were surprized about Three in the Morning, to see entring the Chapel two Persons, who with their Carbines cock'd demanded who we were, and all that. When we had satisfied them, they told us, that had it not been for the prudent Remonstrances of the Consul of *France*, we had gone to pôt, every Mother's Son of us. Being recovered from our Fright, we waited on the Consul to thank him: there we had the mortification to see, among our Accusers, a *Turk* whom we knew Waivod at *Serpho*, and who was more alarmed than any other, because he had pack'd up, and was carrying off his ill-gotten Treasure. He begg'd us a thousand pardons, and recommended us earnestly to the Consul's Favour and Protection.

The Island of *Thermia*, unlike most of the Islands of the *Archipelago*, is not steep; its Soil is good and well-improved, it affords little Wheat, but a great deal of Barley, and a sufficiency of Wine and Figs, scarce any Oil at all. The Silk of this Island is said to be as good as that of *Tinos*: this of *Thermia* usually sells for a Crown a Pound, sometimes a hundred Sous, nay two hundred, which brings considerable Profit to the Country; for they make there above 1200 pound weight of that Commodity. Their other Trade lies in Barley, Wine, Honey, Wax, Wooll; their Cotton Manufacture is only for their own use: they make a pretty sort of Gauze or yellow Veils, which the Women of the Island wear about their Heads. *Thermia* likewise affords plenty  
of



## Description of the Island of Thermia. 9

of Provision; there is such a prodigious quantity of Partridges, that they export Cages full of 'em to the neighbouring Islands, where they sell 'em for two Parats (Three-pence) a-piece; the place has few Rabbits, and no Hares at all: as for Wood, they have none to speak of, so they burn nothing but Stubble.

The principal Village of *Thermia* bears the same Name; the other, which is not so large, is called *Silaca*: both together contain about 6000 Souls. The Inhabitants of the whole Island generally pay 5000 Crowns to the Capitation, and to the Land-tax they were made to pay 6000 Crowns in 1700. As for their Religion, they are all of the *Greek* Rite, except ten or twelve *Latin* Families, most of 'em *French* Mariners, who have but one Chapel, and that a poor one, in the Consul's Country-house: it is supply'd by a Vicar, who is allowed fifteen Crowns a year by the Bishop of *Tinos*. The *Greek* Bishop there is pretty well to pass, and has above fifteen or sixteen Churches in the Town of *Thermia* alone. The principal Church is dedicated to our [q] Saviour; it stands at the upper end of the Town, and is a very handsom Building: the Monasteries are most of 'em empty, except two called by the Name of the [r] Virgin, and as many by that of [s] St. *Michael* the Archangel.

The Port of *Sant Erini*, two miles from the Village, is very convenient for Merchant-ships, as well as that of *St. Stephen*, to the side of *Silaca*: this latter looks South-south-east, but the other North-north-east and North-east.

Besides the Wells that are round the Villages, the Island wants for no Springs; the most noted are the hot ones, and from them

[q] Σωτήριος.

[r] Παναγία.

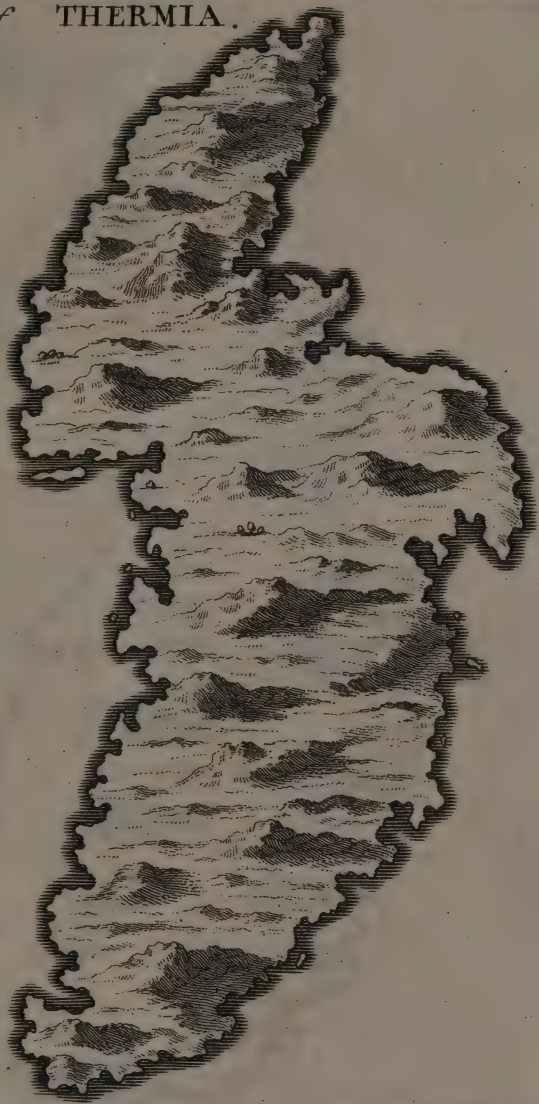
[s] Ὁ Ταξιάρχης.

the

the Island takes its Name [*t*]: these are at the bottom of one of those parts of the Port that is impervious North-east as you enter on the right. The chief of the Springs boils up at the foot of a little Hill in a House, whither they go to wash their Linen, and sweat when they're indisposed; the others bubble up some paces farther off, and form a Stream which runs into the Sea, from whence all these Waters come; for they are very brackish, and no doubt contract their Heat in crossing the Hill amidst Iron Mines, or ferruginous Substances, which are the Cause of most hot Waters, as I have laid down in my Description of *Milo*. These of *Thermia* turn the Oil of Tartar white, but cause no alteration in a Solution of corrosive Sublimate, any more than the warm Springs of *Prototbalasso* in *Milo*, which are abundantly hotter than these we're speaking of. The antient Baths of *Thermia* were in the midst of the Valley, where still remain the Fragments of a Repository built of Brick and Stone, with a small Trench to conduct the Water to what part they pleased: these Waters still preserve their Virtue, but have lost their Reputation, because none resort to 'em, but such Invalids, whom all the mineral Waters in the World will never cure.

In this Island you see likewise the two antient Towns of *Hebreocastro* and *Paleocastro*: *Hebreocastro*, or the Jews Town, is to the South-west on the edge of the Sea, and on the slope of a Mountain near a Port where is a small Rock. The Magnificence and Grandeur of these Ruins are surprizing, and plainly speak it to have been a puissant City, nay that very City *Dicæarchus* [*u*] makes mention of. Among these Ruins we were led into three beautiful Caverns cut in the

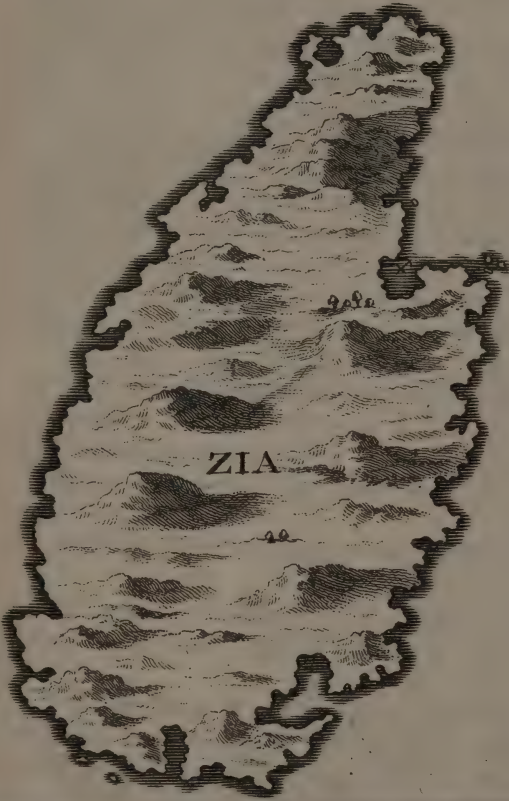
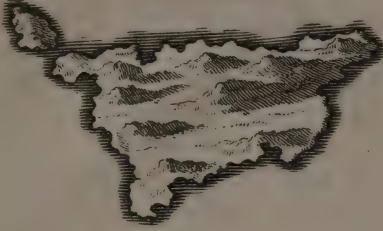
[*t*] ΘΕΡΜΟΣ, hot, from whence comes *Thermia*, and by Corruption *Fermia* and *Fermina*. [*u*] De Statu Græc.

*Isle of* THERMIA.





IOURA.







Rock by manual Labour, and cemented, to keep the Rain-water from soaking in. By the remainder of the Walls, built of huge Stones lozenge-cut and pointed like a Diamond, we guess'd 'em to be the Ruins of some antient Citadel; but we could find no Inscription, to let us into the Name of the Town. They shew'd us a very fine Marble Grave-stone, almost half-bury'd in the Earth, and embelish'd with Bass-reliefs; as likewise a Bounder-god of Marble, the Drapery whereof is admirable.

*Paleocastro* is another part of the Island, and tho' it is quite empty, yet is not so ruinous as the other; but it affords no Remains of any thing grand: however, we observed some very fine Plants, and especially one [x] which the *Turks* very much use the Trunk of, to make the Gripe of their Sabres with. They say there are still in this Town 101 Churches: we saw many forsaken Chapels, but we had not Curiosity enough, or rather Patience, to count 'em.

Our Universal Quadrant gave us occasion to make some Remarks\* with respect to Geography.

*Serpho* is South of *Thermia*.

*Serphopoula* South-east.

*Siphanto* between the South-east and South-south-east.

*Milo* lies from the South to the South-south-west.

Thus much for *Thermia*: the Island ZIA, ΚΕΩΣ of *Zia* affords a larger Field for Dis-  
KIA, CEOS, CEA.

[y] *Aristeus*, Son of *Apollo* and of *Cyrene*, grieved for the Death of his Son *Alteon*, retired from *Thebes* at the persuasion of his Mother, and went over to *Ceos*, now known by

[x] *Medicago trifolia frutescens incana.* *Inst. Rei Herb.*

[y] *Servius in Virg. Geog. 1.*

the

the Name of *Zia*, and then uninhabited. [a] *Diodorus Siculus* says he went into that of *Cos*; but 'tis likely this Name was common to the Country of *Hippocrates*, and to the Island of *Keos* or *Ceos* and *Cea*: for *Stephens* the Geographer has used the Word *Kos* for *Keos*, unless you'll have it be an Error both in him and in *Diodorus*. Be this as it will, the Island of *Ceos* became so populous, that a Law passed, [b] no less cruel than singular, That all Persons upwards of Sixty Years of Age should be poison'd, that others might have wherewithal to subsist. Mean while this Country was cultivated to the utmost degree, as is manifest by the Walls that were built to the very Extremity of the Mountains, to preserve their Lands: the truth is, they of this Island made slight account of Life. *Strabo* reports likewise, that the *Athenians* raised the Siege of *Ioulis*, upon being informed they had taken a Resolution to kill all the Children of a certain Age.

We arrived at *Zia* the 15th of *November* in very foul Weather, which retarded our Passage not a little: for they count 36 miles from *Thermia* to *Zia*, tho' 'tis but 12 from Cape to Cape. This Island must have been beyond comparison much bigger, if *Pliny* [c] was rightly informed of its Revolutions: in antient Times, according to him, it was of a piece with the Island *Eubea*, but the Sea [d] broke 'em asunder, and carry'd away great part of the Lands looking towards *Beotia*: this indeed tallies exactly with the Figure of *Zia*, for it lengthens from North to South, and is contracted from East to West; occasioned perhaps by the Overflowing of the *Black Sea*, spoken of by *Diodorus Siculus*.

[a] Bibliot. Hist. lib. 4. [b] Strab. *Rer. Geog.* lib. 10. [c] Hist. Nat. lib. 2. cap. 92. & lib 4. cap. 12. [d] Negropont.

## Description of the Island of Zia. 13

Of the four famous Cities which were in *Ceos*, none but [e] *Carthea* remains, on whose Ruins is built the Borough of *Zia*: this no body can doubt, that reads *Strabo* and *Pliny*; [f] the latter says, that *Pæessa* and *Coreffus* were swallow'd up; and *Strabo* writes, that the People of *Pæessa* went over to *Carthea*, and those of *Coreffus* to *Ioulis*. Now the Situation of *Ioulis* is so well known, that it admits of no doubt: therefore all that's left is *Carthea*, still full of innumerable pieces of broken Marble, lying abroad or used in the Houses.

This Borough, or the old *Carthea*, is on a Height three Miles from the Port, at the farther end of a disagreeable Valley: 'tis a kind of Theatre of 2500 Houses, built in Stories and terrass'd; that is to say, their Tops are quite flat, as they are all over the *Levant*, but firm and strong as a Street-way. This is no wonder in a Country where there are no Carts nor Coaches, and where they walk in nothing but Pumps. To the left is an empty Citadel, where sixty *Turks* made a brave defence against an Army of *Venetians*, with only two Firelocks, which was all the Arms they could save in the Shipwreck they had newly suffer'd: they had not surrender'd, but for want of Water. Among the Marble Monuments, the Word *Gymnasiarch* is found in two Inscriptions, pretty hard to be read: we saw too a Bass-relief with the Figure of a Woman well-dress'd.

The Town of *Carthea* extended into the Valley which comes to the Sea-side. Here are many pieces of Antiquity, especially an Inscrip-

[e] Καρθαία, Ποιήεσσα. *Strab.* [f] Πæessa, *Plin.* Κορυσσία, *Strab.* Coreffus, *Plin.* Ιουλίς, *Strab.* Ptolemy makes mention likewise of three Towns of this Island. Κία νῆσος ἐν ᾗ πόλεις τρεῖς, Καρησσός, Ιουλίς, Καρθαία. *Geog. lib. 3. cap. 15.*



# 14 A VOYAGE into the Levant.

tion of forty one Lines, transported into St. *Peter's* Chapel: the beginning is wanting, and most of the Letters so expung'd, we could scarce pick any thing out but *Gymnasiarch*.

To see something more worth while, we directed our steps towards the South-south-east, where are the Remains of the old Town of [*f*] *Iolis*, now call'd *Polis*, as who should say the *Polis*, or City. These Ruins take up a whole Mountain, at whose foot the Waves are always beating; but in *Strabo's* time they were three miles off it. *Careffus* serv'd it for a Port; now there are but two sorry Creeks, and on the Cape's Point are the Ruins of an antient Citadel. Hereabouts you discover a Temple, from the Magnificence of its decay'd Remains: most of the Columns have their Shaft half plain and half fluted, their Diameter two foot within two inches, their Flutings three inches broad: they led us down to the Sea-side through a noble Stair-case cut in the Marble, where they shew'd us a Figure without either Arms or Head; its Drapery is well-contriv'd and regular, the Leg and Thigh well-jointed: 'tis thought to be the Statue of the Goddess *Nemesis*, it being in the posture of a Person pursuing some body. The Remains of the Town are on the Hill, and extend as far as to the Valley where glides the Fountain *Ioulis*, a beautiful Spring from whence the Place has its Name [*g*]. I never saw such huge Quarters of Marble, as those which are made use of in the building these Walls: some of 'em are above twelve foot long.

Among these Ruins, in a Field sown with Barley, we found a broken Marble with the

[*f*] ΙΟΥΛΙΣ. [*g*] Ιουλὺς πόλις ἐν Κρῶ τῇ νήσῳ ἀπὸ  
 Ιελίδος Κεηνῆς. Steph.

Word

Word *ἑλίδας*, the Accusative of *ἑλίδος* : the Word *ἑλίδας* is twice there.

We went from this Town to *Carthæa*, through the finest Road perhaps that ever was in all Greece, and which still continues for above three Miles together, parallel with a strong Wall cover'd with a flat Stone, greyish and splitting like a Slate: with these they cover the Houses and Chapels in most of the Islands.

*Ioulis*, according to *Strabo* [b], was the Country of *Simonides* the Lyrick Poet, and of *Bacchylides* his Cousin. *Erasistratus*, a renown'd Physician, and *Aristo* the Peripatetick, were also born here. The *Oxford Marbles* [i] tell us, that *Simonides*, Son of *Leoprepis*, invented a sort of artificial [k] Memory, which he shew'd the Principles of at *Athens*; and that he was descended of another *Simonides* a great Poet likewise, much in esteem here, and spoken of in the Epoch 50: one of these two *Simonides* invented those doleful [l] Verses which used to be sung at Funerals.

After the Defeat of *Cassius* and *Brutus*, [m] *Marc Anthony* gave the *Athenians* *Cea*, *Egina*, *Tinos*, and some other adjoining Islands. It is beyond all doubt, that *Cea* was subjected to the *Roman* Emperors, and afterwards fell under the dominion of the *Greeks*. I know not what Year it was annex'd to the Dutchy of *Naxos*, but [n] *Pierre Justiniani* and *Dominique Michael* seiz'd it in the Reign of *Henry II.* *Latin* Emperor of *Constantinople*. Father *Sauger* [o] observes, that during the Wars of the *Venetians* and *Genoese*, *Ni-*

[b] *Rer. Geog. lib. 10.* [i] *Epoch. 55.* [k] *Τὸ Μνημονικόν.* [l] *Ἑπικηίδιον.* *Næniæ. Vide Horat. lib. 2. Od. 1.* [m] *Appian. l. 5.* [n] *Du Cange Hist. of Constant. lib. 2.* [o] *History of the Dukes of the Archipelago.*

*cholas Carcerio*, the ninth Duke of the *Archipelago*, declaring for the former, *Zia*, which belong'd to him, was besieged by *Philip Doria* Governor of *Scio*: the Garrison, not consisting of more than a hundred Men, surrender'd at discretion in the Citadel of the Town. *M. du Cange*, [p] who places this Expedition in the Year 1553, was of opinion that *Zia* belong'd to the *Genoese*; but we had better stick to *Father Sauger*, [q] who examin'd into the Archives of *Naxos* on the very spot itself. *Zia* was afterwards yielded up to the Dukes of the *Archipelago*, who kept it till the Declension of their State. *James Crispo*, the last Duke, gave it in Dower to his Sister *Thadea*, Wife of *John Francis de* [r] *Sommerive*, the eighth and last Lord of *Andros*, dispossest'd by *Barbarossa* under *Solyman II.*

The Isle of *Zia* is at present well manured, and very [s] fertile: they breed good Cattle, but gather little Wheat; they abound in Barley and Wine; they have more Silk than at *Thermia*, and much of *Velani*; so they call the Fruit of one of the fairest Species of [t] Oak in the world: the Root, Trunk, Height of it, is the same with the ordinary Oak; its Branches very full and thick, wide-spreading, crooked, whitish within, cover'd with a Bark greyish, and in many places brown. The Leaves grow thereon in clusters, and are three inches long, two broad, round at their Base, deeply indented on the edges, each Tooth whereof (if we may so call 'em) terminates in a flabby reddish point: these Leaves are thick, hard, pale green, somewhat glittering in the upper part, cover'd with an almost imperceptible Down,

[p] Ibid. lib. 3. [q] Ibid. [r] Summaripa. [s] Et cultor nemorum cui pinguis Cææ Tercentum nivei tondent dumeta juvenci. *Georg. lib. 1. vers. 14.* [t] *Quercus calyce echinato, glande majore. C. B. Pin.*

white



white beneath, and as it were cottony, supported by a Tail about ten lines long. The Acorns are very different from those of the ordinary Oak; each of 'em begins by a Button almost spherical, and increases to about an inch or fifteen lines diameter, flat before, and hollow like a Navel, open enough to shew the Point of the Fruit within its Wrapper; whereas our Acorns have only a slight sort of a Cap, that covers no more than a third part of 'em. The Wrapper of the Acorn we are speaking of, is a sort of Box set off with several Scales pale green, three or four lines long, pretty firm, a line and a half broad, blunt-pointed: when we were there, the Fruit was not ripe: the *Greeks* call them [*v*] *Velani*, and the Tree *Velanida*.

Here is likewise a fine sort of *Phlomos* or High-taper, white, its Leaves wavy and cottony, very different from that of *Provence* and *Languedoc*.

*Verbascum Græcum, fruticosum, folio sinuato candidissimo.* Corol. Inft. Rei Herb. 8.

Its Root is woody, a foot long, bigger than one's Thumb, chapt, bitterish, hairy-fibred: its Stalk too is thicker than one's Thumb, hard, white within, cover'd with a greyish Coat, a foot and a half long, with Leaves cluster'd, seven or eight inches long, white, cottony, three or four inches broad, but more undulated and prettier crisp'd than those of our white High-taper, or Bouillon. [*x*] The Leaves of the middle of the Clusters are thicker, yellowish white: other Stalks rise from the Center of these Clusters to about two foot high, garnish'd with some Leaves, shorter, thicker, whiter. From their Bases grow along the Stalks, and as it were in Balls, yellow

[*v*] "H Βάλλανος, an Acorn. [*x*] *Verbascum luteum, folio Papaveris corniculati.* C. B. Pin.

Flowers, an inch broad, slash'd into five parts round, the two upper somewhat less than the other. All these Flowers have holes at the bottom, and from thence arise five purple Stamina or Threds, cover'd with a thick white Down; hooked, top'd with Summities of an Orange-colour. The Cup is a Cod five lines long, cottony, divided into five points, from the bottom whereof rises a Pistile terminating in a reddish Thred: this Pistile turns to a red Cod, four lines long, two broad, hard, pointed, divided into two Cells, and opening in two parts fill'd with small blackish Seeds. This Plant has not degenerated in the King's Garden.

The best trading Commodity of the Island is of the fore-described *Velani*, of which in the Year 1700 they gather'd above 5000 Hundred Weight. The small *Velani* are the young Fruit gather'd off the Tree, and much more valu'd than those full ripe that fall of themselves: both are used by the Dyers and Tanners. The young sort generally fetch a Crown the Hundred, whereas the other is not worth above half as much: but most commonly they're mix'd. We left in the Port of *Zia* a *Venetian* Ship that was lading with these *Velani*.

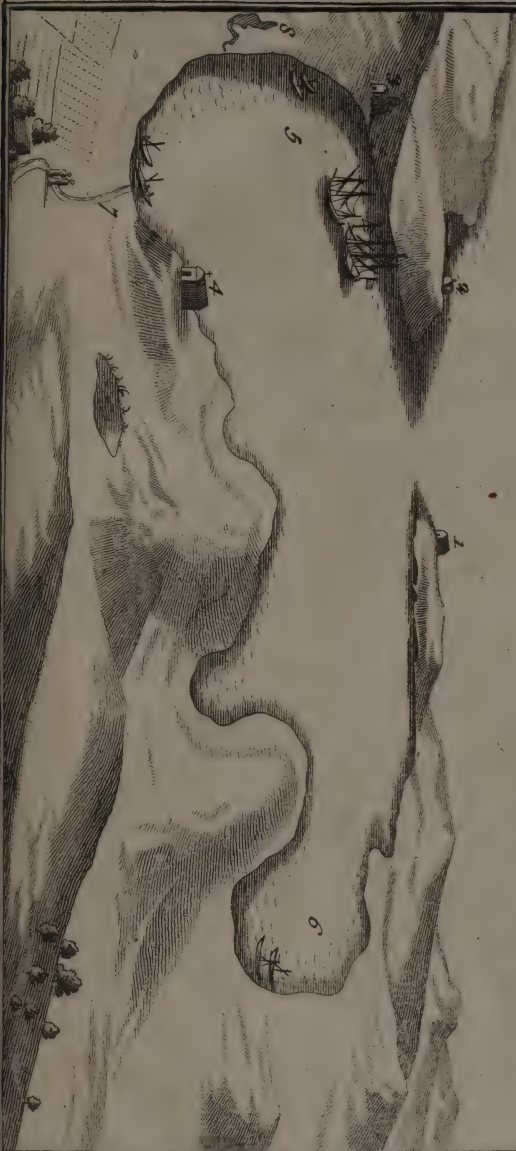
This Port, whose Entrance is between the West-north-west and the North-west, admits the largest Vessels: the best Anchoring is on the right, and the Spring of fresh Water is not far off. On the left is a Road for Ships call'd the *Cow's-buttock*, fit for none but small Vessels. The Chapels where Travellers usually lie, are number'd (1) (2) (3) (4).

This Island produces a Lead like that of *Siphanto*, and chiefly beyond the Monastery of *St. Morina*: thereabouts also is a Chalk like that of *Briançon*. *Zia* is destitute of Oil and Wood:  
there's

Macmusi.

Port of ZIA.

1. 2. 3. 4. Chapelles to lye in.
- 5 Basin for large vessels.
6. Road call'd Beef-buttock for  
small vessels to ride in.
7. the Way to the Town.
8. a Fountain.







there's store of Wild-fowl, particularly abundance of Partridges and Pidgeons; but the Inhabitants have seldom either Powder or Ball to kill 'em. The *Venetian* Army, which was at *Napoli di Romania*, had so famish'd this Island when we pass'd that way, that a Pullet sold for Fifteen Pence.

In all *Zia* there are not above five or six Families of the *Latin* Communion; their Church is poor, serv'd by a Vicar, to whom the Bishop of *Tinos* allows but fifteen Crowns a year, and this he must go for as far as *Tinos*; for there's no such thing as Bills of Exchange here.

The *Greek* Bishop is very rich, and the Island is full of Papas and Chapels: there are five Monasteries of this Communion; *St. Pantaleon*; *St. Anne*, *la Madona d'Episcopi*, *Daphni*, and *St. Marina*, where they shew as a Wonder of the Country, an antient square Tower of ordinary Stone, cut oblique on the sides, facet-wise. I thought it no Curiosity at all. Below *St. Marina*, towards the Sea, runs a small Brook: it may have been the *Elixus*, [1] which ran on to *Careffus*.

The Burghers of *Zia* generally get together in knots when they spin their Silk: they sit upon the very edge of their Terrass Roofs, and let fall the Spindle into the Street, and then draw it up again in winding the Thread. We found the *Greek* Bishop in this posture: he ask'd who we were, at the same time giving us to understand that 'twas a sign we had not much to do, if we came thither only to hunt for Plants and Pieces of Antiquity: to which we reply'd, we should be much more edify'd

[1] Εστὶ δὲ καὶ Ἐλισσος ποταμὸς περὶ τὴν Κορυσσίαν. Strab. lib. 10.

to find him reading St. *Cbrysoftom's* or St. *Bafil's* Works, than winding off Bottoms of Silk.

The short Clokes of Goats-hair wrought in this Island, are very commodious, and keep out the Rain a long while: at first 'tis a fleasy sort of Stuff, but thickens and contracts by being well prefs'd on the Sea-land, which for that purpose they wet again and again: after 'tis thoroughly soak'd and made supple, they lay it in the Sun on Tenters with stone Weights on it, lest it should shrink too soon.

*Pliny* and his Compiler *Solinus* write, that Silk-stuffs were invented here; but it might be easily made appear, it was in the Island of *Cos*, the Country of the renown'd *Hippocrates*. The same *Pliny* [*m*] observ'd, that in *Zia* they used to dress the Fig-trees with much care: they still continue to do so. To understand aright this Manufacture or Husbandry of Figs (call'd in *Latin*, [*n*] *Caprificatio*) we are to observe, that in most of the Islands of the *Archipelago* they have two sorts of Fig-trees to manage: the first is call'd *Ornos*, from the old *Greek* *Erinos*, a Wild Fig-tree, *Caprificus* [*o*] in *Latin*; the second is the Domestick or Garden Fig-tree: the wild sort bears three kinds of Fruit, *Fornites*, *Cratitires*, *Orni*, of absolute necessity towards ripening those of the Garden-fig.

The *Fornites* appear in *August*, and hold to *November* without ripening: in these breed small Worms, which turn to certain Gnats no where to be seen but about these Trees: in *October* and *November* these Gnats of themselves make a pun-

[*m*] In Cea insula caprifici triferæ sunt. Primo fœtu sequens evocatur, sequenti tertius: hoc fici caprificantur. *Plin. Hist. Nat. lib. 16. cap. 27.* [*n*] De Caprificatione vide *Theophrast. lib. 2. de Causis Plant. c. 12.* [*o*] *Caprificus* vocatur e sylvestri genere *Ficus* nunquam maturefcens, sed quod ipsa non habet aliis tribuens, *Plin. Hist. Nat. lib. 15. cap. 19.*  
cture

cture into the second Fruit, which is call'd *Cratitires*, and which don't shew themselves till towards the end of *September*; and the *Fornites* gradually fall away after the Gnats are gone: the *Cratitires*, on the contrary, remain on the Tree till *May*, and inclose the Eggs deposited by the Gnats of the *Fornites* when they prick'd 'em. In *May* the third sort of Fruit begins to put forth from the same Wild Fig-trees which produced the two other: this is much bigger, and is call'd *Orni*: when it is grown to a certain size, and its Bud begins to open, it is prick'd in that part by the Gnats of the *Cratitires*, which are strong enough to go from one Fruit to the other to discharge their Eggs.

It sometimes happens that the Gnats of the *Cratitires* are slow to come forth in certain parts, while the *Orni* in those very parts are dispos'd to receive them: in which case the Husbandman is obliged to look for the *Cratitires* in another part, and fix 'em at the end of the Branches of those Fig-trees whose *Orni* are in fit disposition, in order to be prick'd by the Gnats: if they miss the opportunity, the *Orni* fall, and the Gnats of the *Cratitires* fly away. None but those that are well acquainted with this sort of Culture, know the critical Minutes of doing this; and in order to it, their Eye is perpetually fix'd on the Bud of the Fig; for that part not only indicates the time that the Prickers are to issue forth, but also when the Fig is to be successfully prick'd. If the Bud be too hard and too compact, the Gnat can't lay its Eggs; and the Fig drops, when this Bud is too open.

These three sorts of Fruit are not good to eat; their Office is to help ripen the Fruit of the Garden Fig-trees, in manner following. During the Months of *June* and *July*, the Peasants take

the *Orni* at a time that their Gnats are ready to break out, and carry them to the Garden Fig-tree: if they don't nick the Moment, the *Orni* fall, and the Fruit of the Domestick or Garden-fig not ripening, will in a very little time fall in like manner. The Peasants are so well acquainted with these precious Moments, that every Morning, in making their Inspection, they only transfer to their Garden Figs-trees such *Orni* as are well-condition'd, otherwise they'd lose their Crop: 'tis true, they have one Remedy, tho' an indifferent one; which is, to strew over the Garden Figs-trees the [p] *Ascolymbros*, a very common Plant there, and in whose Fruit there are certain Gnats proper for pricking: perhaps they are the Gnats of the *Orni*, which are used to hover about and plunder the Flowers of this Plant. To wind up all in Word, the Peasants so well order the *Orni*, that their Gnats cause the Fruit of the Garden Fig-tree to ripen in the compass of forty Days.

These Figs are very good green: when they would dry them, they lay 'em in the Sun for some time, then put 'em in an Oven to keep 'em the rest of the Year. Barley-bread and dry'd Figs are the principal Subsistence of the Boors and Monks of the *Archipelago*. But these Figs are very far from being so good as those dry'd in *Provence*, *Italy*, and *Spain*; the Heat of the Oven destroys all their Delicacy and good Taste: but then, on the other hand, this Heat kills the Eggs which the Prickers of the *Orni* discharg'd therein; which Eggs would infallibly produce small Worms that would prejudice these Fruits.

What an Expence of Time and Pains is here for a Fig, and that but an indifferent one at last! I could not sufficiently admire at the Patience of

[p] *Scolymus* 'Chrysanthemos. *C. B. Pin.* Σκόλυμος  
 2) Ἀσκόλυμος.



the *Greeks*, busy'd above two Months in carrying these Prickers from one Tree to another. I was soon told the reason: one of their Trees usually bears between two and three hundred Pounds of Figs, and ours but twenty five.

The Prickers contribute perhaps to the Maturity of the Fruit of the Garden-fig, by causing to extravasate the nutritious Juice, whose Vessels they tear asunder in depositing their Eggs: perhaps too, besides their Eggs, they leave behind 'em some sort of Liquor, proper to ferment gently with the Milk of the Fig, and make the Flesh of 'em tender. Our Figs in *Provence*, and even at *Paris*, ripen much sooner for having their Buds prick'd with a Straw dipt in Olive Oil. Plumbs and Pears prick'd by some Insect, do likewise ripen much the faster for it, and the Flesh round such Puncture is better-tasted than the rest. It is not to be disputed, but that a considerable Change happens to the Contexture of Fruits so prick'd, just the same as to the Parts of Animals pierced with any sharp Instrument.

'Tis scarce possible well to understand the ancient Authors who have treated of Caprification (or husbanding and dressing of Wild Fig-trees) if one is not well appriz'd of the Circumstances; the Particulars whereof were confirm'd to us not only at *Zia*, *Tinos*, *Mycone*, and *Scio*, but in most of the other Islands. Before we left *Zia*, we ascended to the Tower of the Monastery of *St. Pantaleon*, where we made the following Geographical Station.

*Macronisi* and Cape *Colonne* West-north-west.

*Gaidaronisi* and *Porto-leone* of *Albens* West.

*St. George* of *Albora* and *Hydra* West-south-west.

*Engia* or *Egina* between West and West-south-west.

## 24 A VOYAGE into the Levant.

*Thermia* between the South and South-south-east.

*Serpho* and *Siphanto* South.

*Milo* between the South and South-south-west.

*Syra* East-south-east.

*Andros* North-east

*Caristo* North-north-east.

*Joura* East.

*Tinos* between the East and East-south-east.

Cape *Skilli* West.

*Negropont* North.

Port *Raphti* North-west.

They count from *Zia* to Port *Colonne* 18 Miles, to Cape *Oro* 40 Miles, and from Cape *Oro* to Cape *Colonne* 60 Miles.

MACRONISI. We began to be quite sick of *Zia*, MAKPONH. where the contrary Winds detain'd ΣΙ, Long I- us from the 5th of *November* to the fland. 21st; at what time we were invited by the Serenity of the Weather to pass over to *Macronisi*, an abandon'd, but famed Island, twelve Miles from *Zia*, reckoning from one Cape to another, and separated from the *Terra-firma* of *Greece*, or from the Coast of Cape *Colonne*, by a Strait seven or eight Miles over. *Pliny* says [q], that the Island *Helene*, or the *Macronisi* of the modern *Greeks*, is equally distant from *Cea* and Cape *Sunium*, or Cape *Colonne*, where are the Ruins of the Temple of *Minerva Suniades*. He settles the distance at 5000 paces: it is probable the Sea, which has wrought so many Revolutions in *Zia*, occasions the difference of our Measures.

MAKPIΣ. This Island, which is call'd *Macris*, according to *Stephens* the Geographer, and which *Pliny* says was separated from the Island

[q] Hist. Nat. lib. 4, cap. 12.

*Eubœa*

*Description of the Island of Macronisi.* 25

*Eubea* by the Impetuousness of the Sea, was not above three Miles broad, and seven or eight long; [r] which is not very wide of the Dimension *Strabo* [s] makes it to be of, and which occasion'd its being call'd the *Long Island*. This Geographer writes, that it was antiently call'd *Cranæ*, rugged, craggy; but it took the name of [t] *Helen*, after *Paris* had brought thither that *Grecian* Beauty, whom he had newly run away with [u]. *Stephens* [x] the Geographer pretends, with *Pausanias*, that this was not done till after *Troy* was taken. The Date is of no great concern; but certain it is, that the Island is in the very same Condition *Strabo* described, namely, [y] an uninhabited Rock; so that *Helen* belike had but an indifferent time of it there. Nor indeed could I be brought to believe it ever was inhabited, but that *Goltzius* speaks of two Medals [z] relating to the Inhabitants of it: We pass'd over its craggy Top, to get a Sight of the *Terra-firma* of *Greece*. *Macronisi* has only a sorry Creek looking East: there is hardly Water enough to whet one's Whistle in the whole Island, and none but the Shepherds of *Zia* know where that is.

We lay in a Cavern near the Creek; but we were heartily scared in the Night: some [a] Sea-calves, which had taken up their Quarters in the next Cavern to ours, set up such hideous Cries, that we thought 'em some Fiends from the other World: our Mariners laughing, put us into Heart again. Whether these Creatures make this Noise waking or sleeping, I know not; it is a great dispute among

[r] Sixty Stades. [s] *Rer. Geog lib. 9.* [t] 'ΕΛΕΝΗ. [u] In Attide *Helene* est nota stupro *Helenæ*. *Pomp. Mela de Situ Orb. lib. 2. cap. 7.* [x] In Attic. [y] Τετραεῖα καὶ ἑξήμυος, *Strab. ibid.* [z] ΕΛΕΝΙΤΩΝ. [a] ΦΩΚΗ, *Sea-calf.*

the

the Commentators of *Pliny* [z]. *Hermolaus Barbarus* thinks it is the latter, but he is not back'd by the old Manuscripts of *Pliny*; besides, they oppose to him a Text of *Aristotle* [a] conformable to these Manuscripts. Without entring into this Dissertation, it is better abiding by what our Mariners told us of the matter, namely, that these Calves were at that time making love, or catterwawling. At Day-break they quitted their Cavern, and dived so swift into the Sea, there was no catching 'em.

The only Pleasure we had in this Island was Simpling, and in this particular it is the most agreeable of the whole *Archipelago*: the Plants here are larger, fresher, and fairer than elsewhere: we met with several we had not set Eye on since we left *France*.

That which *Clusius* calls *Cistus* [b] with Thyme-leaves, answers exactly to *Pliny's* Description of his [c] *Helenium*: he advances, that it was to be found in the Island *Helene*, and that it sprung from *Helen's* Tears: he seems here, according to his wonted Custom, to have copy'd part of the Description *Dioscorides* gives of *Helenium* of *Egypt*, which was found on the Coast near *Canope*, in an Island likewise called *Helene* from the same Princess. If we will believe the Author of the Grand *Greek Dictionary*, who likewise relates the Fable of *Helen's* Tears, this Plant grows about *Alexandria*: probably these Tears came very easily. As for the common *Helenium* [d], it does not

[z] Hist. Nat. lib. 9. cap. 18. [a] Ἀρίστωι ὃ ἐμμοί-  
εν φωνὴν βοί. Arist. Hist. Anim. lib. 6. cap. 12. [b]  
HELIANTHEMUM Thymi folio glabro. Inst. Rei Herb. Cistus  
folio Thymi. Clus. Hist. 72. [c] Helenium à lachrymis  
Helenæ dicitur natum, & ideo in Helena insula laudatissimum.  
Est autem frutex humi se spargens drodrantalibus ramulis  
folio simili Sarpillo. Plin. Hist. l. 21. c. 10. [d] Aunée.  
grow



grow in *Macronisi*: the [c] *After* with white Phlo-mos-leaves might be suspected to be the first Sort of *Helenium* of *Dioscorides*, if the Structure of its Root corresponded better with the Description this Author makes of it. This *After* is common enough at *Macronisi*.

Being apprehensive of two Inconveniencies in this Island, namely, Banditti and Famine, we tarry'd but 24 Hours in it: and happy was it we returned to *Zia*, for from the 8th of *November* to the 21st, the Weather was so very tempestuous, we had certainly perished in that wretched Place, not having brought with us above five or six Days Provision: so we got away as soon as possible to *Zia*, from whence we could not set forward before the 21st of *November*, and thence we steer'd to *Joura*.

The *Romans* knew what they did, JOURA,  
when they banish'd Offenders to this ΓΥΡΑΠΟΣ.  
Island [d]: there is not a more dis- GYARUS,  
agreeable barren place in all the Ar- GYARA.  
*chipelago*, not so much as a Plant of any curiosity: we found nothing but huge Field-mice, perhaps of the Race of those that forced away the Inhabitants, as *Pliny* [e] reports. Some [f] Authors, to set forth the Wretchedness of the Country, made no scruple to say that these Creatures were forced to gnaw the Iron just as 'twas drawn out of the Mines. This shews there were Iron Mines in *Joura*, and truly the Soil looks dismal enough to confirm it.

*Joura* at this day is intirely abandoned, and affords not any Footsteps of Antiquity: 'tis true,

[c] *After* tomentosus, Verbasci folio. H. R. P. [d] Aude aliquid brevibus Gyaris & carcere dignum. *Juv. Sat.* [e] *Hist. Nat. lib. 3. cap. 29.* [f] *Antigon. Carist. Narrat. Mirab. c. 21. Arist. lib. de Mirab. Aufc. Ælian. Hist. Anim. lib. 5. cap. 14. Steph. Byzant.*  
it

it was ever poor. [g] *Sirabo* found in it but one Village, and that inhabited by none but beggarly Fishermen, one of whom was deputed to *Augustus*, to obtain a Diminution of their Tribute set at 150 Deniers. We recollected the Idea of this Misery at sight of three ghastly Shepherds, who had been starving there ten or twelve days: they look'd as if they had been cut down from a Gibbet: they came to us, and without any Ceremony fell to rummaging our Caick for Bisket, which they swallow'd, hard as 'twas, without ever chewing; confessing they were forced to eat their Meat without either Bread or Salt, since the Badness of the Weather had prevented their Masters, the Burghers of *Syra*, from sending them their usual Allowance.

*Joura* is but 12 Miles about, and *Pliny* well knew the Compass of it: it is 12 miles from *Syra*, coasting it, and 18 from *Zia* from one Cape to the other; but above 25, to go from the Port of *Zia* to the Creek of *Joura*, whose Entrance is between the South and South-south-east, near the ugly Rock of *Glaronisi*, or the *Isle of Cormorants*.

In the Map of *Greece* done from *M. Baudrand*, there's mention of the *Isle of Joura*, placed between *Syra* and *Andros*, and much larger than the first of those Islands: in all probability they meant the *Joura* we're speaking of; yet the Author of that Map sets down another *Joura* near *Delos*, where 'tis certain there's no such place. He put *Tragonisi* and *Stapodia* just by *Nicaria*, tho' *Tragonisi* is that he calls *Rocho*, a mile from *Mycone*, and *Stapodia* six miles farther, and above thirty miles off *Nicaria*. 'Tis a common thing for Geographers to add to the Creation, and form imaginary Countries, not of God Almighty's

making. The same Author marks round *Milo* separately the Isles of *Rencomilo* and *Antimilo*, tho' they are only two Names of the same place, called *Rencomilo* by the *Greeks*, and *Antimilo* by the *Franks*. There's no Island of *Caura* between *Zia* and *Andros*, unless it be perhaps a small Rock just by Port *Gaurio* of the Island of *Andros*, called *Gaurionisi*. I could not find the Isle *Camera*, placed by this Author between *Nio* and *Nansio*; he calls *Sikino* that which he should have called *Policandro*: the Isle of *Sicandro* not being known in the *Archipelago*, 'tis likely it was swallow'd up by the Sea. I say nothing of the Situation of the Islands or their Towns, which for the most part are topsy-turvy in this Map, and much worse in that of *Sophianus*. That of the *Mediterranean Sea* by M. *Berthelot*, Professor of Hydrography at *Marseilles*, is the best that has yet been published, especially for the Latitudes. M. *Berthelot* is an ingenious Man, and rectifies his Maps every day from the Journals of Pilots; however, as Men often go from one place to another by different Winds, 'tis not surprizing there should be something to be chang'd in the Position of some Islands, especially in the Contours of the Coasts of the firm Land. The Isle of *Scio* and Cape *Carabouron* are very well mark'd there; but there's something wrong in the Isle of *Meteline*, and the *Terra-firma* of *Asia*. The *Archipelago* of *Mark Boschini* is full of faults, as well as the Charts of that Sea done in *Italy*. The Plans of Towns by *Boschini* are no better than those of *Porcachi*. To make a good Chart of the *Mediterranean*, a Man should follow the Design of the *Flambeau de la Mer*, printed in *Holland* in 1705. and stick to the Chart of M. *Berthelot* for the Latitudes: these are two valuable Performances. M. *de Lisle*, of the Academy

Royal

Royal of Sciences, has newly published an excellent Chart of the *Archipelago*, from the Memoirs of several Persons who have been personally there: being an able Cosmographer and skilful Astronomer, he has corrected their Observations with great exactness, and redress'd many things with respect to antient Geography.

These are the Reflections we made at *Joura* in the night-time, as we lay in a ruined Chapel, where we durst not sleep for fear the Field-mice should come and gnaw our Ears; so we did not wait till Day to be going over to *Andros*.

*Andros*, which *Pliny* sets down to ANDROS.  
be ten miles off *Carysto*, and thirty nine ΑΝΔΡΟΣ.  
from *Zia*, had many [b] Names an- ANDROS.  
tiently. [i] *Pausanias* says, that of *Andros* was  
given it by *Andreus*; and *Andreus*, according to  
[k] *Diodorus Siculus*, was one of the Generals  
whom *Rhadamanthus* appointed in this Island;  
which made a free Gift of itself to him, in like  
manner as most of the neighbour Islands.

[l] *Conon* carries the Genealogy farther, and tells us that this same *Andreus* or *Andrus* was Son of *Anius*, and that *Anius* was Son of *Apollo* and *Creusa*. The Island we're speaking of, was named *Antandros*, [m] because, says he, *Ascanius*, Son of *Aeneas*, who was its Lord, gave it in ransom to the *Pelasgians*, whose Prisoner he was. *Stephens* the Geographer says nothing particular of *Andros*, only he doubts whether *Andrus* was Son of *Eurymachus* or of *Anius* his Brother.

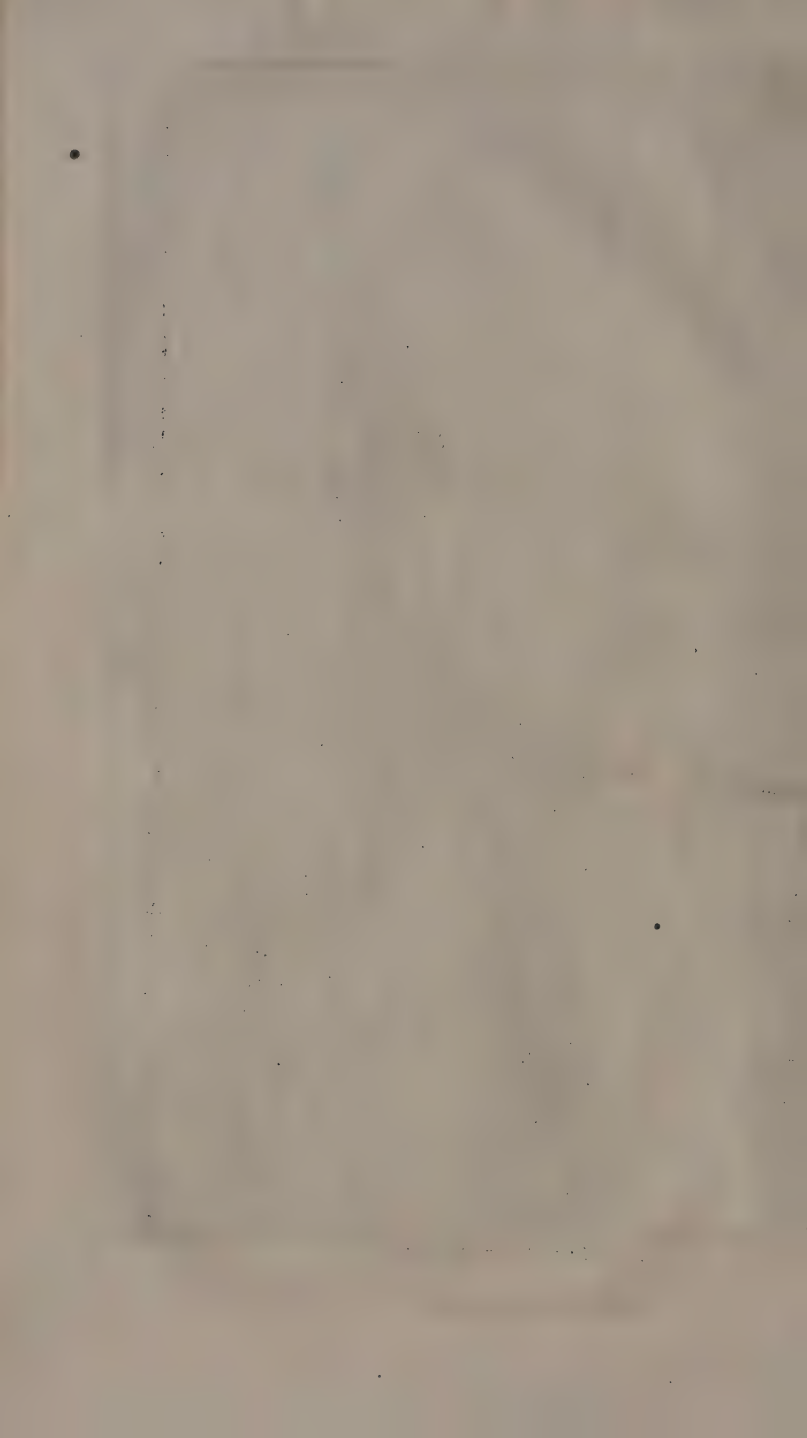
[b] *Antandros*, *Cauros*, *Lafia*, *Nonagria*, *Hydrussa*, *Epagris*. *Plin. Hist. l. 4 c. 12.* [i] *Phocic.* [k] *Biblioth. Hist. lib. 5.* [l] *Narrat.* [m] *Αντὶ ἐνὸς ἀνδρὸς, pro uno Viro.*

The



## ANDROS

*On Ancient Forts*



*Description of the Island of Andros.* 31

The Isle of *Andros* stretches from North to South, and is but eighteen miles from *Joura*; but above thirty from one Port to another. We arrived the 22d of *November* at the Port of the Castle, the chief Town of the Island; the *Greeks* call it the lower Castle, [*n*] to distinguish it from the upper Castle, ten miles distant. The old Marble Monuments of this lower Castle shew plainly it was built on the Ruins of some antient and stately Town; perhaps by the Lords of *Andros*, who chose this place for their Residence, and who built there a Fort on the Point of Land which separates the Port in two. The Entrance of the Port is between the North and East-north-east; but 'tis only fit for small Vessels. The Gentry think themselves secure from the Corsairs in this Castle; more than that, it is the most agreeable and fertile part of the Island.

Going out of this Burgh, you enter one of the finest Champagnes in the World; on the left is the Plain of [*o*] *Livadia*, i. e. agreeable Spot: it is planted with Orange, Lemon, Mulberry, Jujeb, Pomegranate, and Fig-trees; nothing is to be seen but Gardens and Rivulets. The Cabbage called [*p*] *Chou-rave* is very common, as in all the other Islands; 'tis the same with that which at *Paris* they call *Chou de Siam*, since the Ambassadors of *Siam* came to the Court of *France*, tho' this Plant was long before known in *Europe*.

On the right hand of the Castle of *Andros* you enter the Valley of *Megnitez*, as pleasant as the other, and water'd with those pretty Springs which come from about the *Madona* of *Cumulo*, a noted Chapel above the Valley: these Springs

[*n*] Cato-castro, Apano-castro, or Corti. [*o*] *Ανδάρι*, *Ανδάρι*, Pratum, loca amœna. [*p*] *Βραβίκα Γονγυλodes*, C. B. *Pin*.

turn eight or nine Mills; one of the most considerable of them issues from the same Rock as makes part of the Chapel.

The other Villages of the Island are,

<i>Messi,</i>	<i>Curelli,</i>	<i>Arna,</i>	<i>Lardia,</i>
<i>Strapurias,</i>	<i>Pitroso,</i>	<i>Amelochos,</i>	<i>Gianistes,</i>
<i>La Pichia,</i>	<i>Megnitez,</i>	<i>Atinati,</i>	<i>Gridia,</i>
<i>Livadia,</i>	<i>Lamiro,</i>	<i>Vouni,</i>	<i>Piscopio,</i>
<i>Merta Chorio,</i>	<i>Apsilia,</i>	<i>Castaniez,</i>	<i>Capraria,</i>
<i>Aladina,</i>	<i>Steniez,</i>	<i>Cochilu,</i>	<i>Aipatia.</i>
<i>Falica,</i>	<i>Vurcorti,</i>		

The Village of *Arna* is built in separate Clusters, adorn'd with Plane-trees and streaming Rivulets: to go to it, you cross the highest Mountain of the Island. Both it and *Amelochos* are inhabited by none but *Albanois*, still dress'd in the Mode of their Country, and continuing to live so; *i. e.* without Faith or Law. The *Turks* engaged 'em to come hither, where are scarce 4000 Souls: the Lands look'd to be well manured. *Pliny* makes this Island to be but 93 miles about, the Inhabitants say 'tis 120.

The principal Riches of *Andros* consist in Silk: tho' 'tis good for nothing but to make Tapestry, no more than that of *Thermia*, *Carysto*, and *Volo*, yet does it fetch a Crown and a half *per* pound on the spot: they make above 10,000 pound *per ann.* Perhaps if it were well prepared, it might serve for Stuffs, Ribbands, and Sewing-work. The Island yields Wine and Oil enough for the Inhabitants: Barley is in much greater plenty than Wheat, which they are often forced to fetch from *Volo*. The Mountains of *Andros* are cover'd with Arbute-trees in many places: the Fruit thereof they distil to make Brandy: the black Mulberries yield also a fiery Spirit, not disa-



*Description of the Island of Andros.* 33

disagreeable, and they feed the Silk-worms with the Leaves of this Mulberry. The Pomegranates are exquisite: you may have a hundred for [q] Three-pence: Lemons are almost as cheap, and so are Citrons [r].

The Cadi resides in the Castle, with the Gentry of the Country and the Administrators: one or two of these latter are created every year. The Isle paid 15,000 Crowns to the Capitation and Land-tax in 1700.

We went and paid our Respects to the Aga Commandant of the Island: he lives in an old square Tower, to which you go up by fourteen stone Steps, whereon is placed a wooden Ladder of the same length, directly answering to the Door-sill: upon the least apprehension of Corsairs on the Coast, the Ladder is drawn up, and the Fire-locks prepared to give 'em a Reception. The Aga's Tower is out of town: we found him much indisposed. He took very kindly a Present we made him, namely, a Crystal Bottle full of a volatile, aromatick, oily Spirit, proper to ease him in his Asthmatick Fits. The whole Island is full of such-like Towers, where the most [s] Substantial make their abode: they are strong, and have only Dormer-windows and Sky-lights, as in Dungeons of Prisons.

The Inhabitants of this Island are all of the Greek Communion, except Messieurs *de la Grammatica*, two very rich Brothers, and very zealous for the *Latin* Church: in their Chapel it is that the Consul of *France* hears Mass. The *Latin* Bishop has but 300 [t] Crowns a year. Some time ago a sad Accident befel him: as he was

[q] *Two Parats.*  
tuberoso. C. B. Pin.

[r] *Malus medica fructu ingenti*

[s] Ἄρχος, Ἀρχονίας, Ἀρχοντάχης, Ἀρχιεπίσκοπος pro Ἀυθέντης; Nobilis Dominus, &c.

[t] Τετρατάφυλλα.

passing over from *Andros* to *Naxia*, the place of his Birth, with his Robes and Church-plate, he was taken by the *Turks*, stript, bastinado'd, put in the Gallies, and was fain to pay 500 Crowns for his Deliverance: he never could discover the least colour of reason for their serving him so.

The *Greek* Bishop has 500 Crowns a Year, and many comfortable Additions in this Island, which is so well stock'd with Papas and Caloyers: its chief Monasteries are *Cruso Pigni*, *Panacrado*, and *San Nicolo Soras*. And yet such is the Ignorance of these Religious, that the Burghers were obliged, for the Education of their Children, to recall the Capuchins. Signior *Nicolo Condostakvo*, a rich Merchant of *Andros* now at *Venice*, contributed a hundred Crowns towards rebuilding their Convent, and settled sixty Ducats a Year for ever towards its Maintenance, besides the Present he made 'em of the Sacerdotal Vestments, and the Plate for Divine Service. M. *Nicolachi de la Grammatica*, and some other Lords of the Country, tho' of the *Greek* Persuasion, have likewise been considerable Benefactors to the Church of these good Fathers dedicated to St. *Bernardin*, but not made use of these fifty Years past. What M. *Thevenot* relates concerning the Procession on *Corpus Christi* Day in *Andros*, is still practised there; viz. that the *Latin* Bishop, who carries the Body of our Lord, treads upon the Necks of the Christians that prostrate themselves in the Streets, of whatever Communion they be. The Jesuits had a good Hospital in this Island, but they were forced to quit it some Years ago through the Oppression of the *Turks*.

The 27th of *November* we went to see the Ruins of *Paleopolis*, two Miles from *Arna*, to the South-south-west, beyond Port *Gaurio*. This Town, which bore the Name of the Island, as we are told

## Description of the Island of Andros. 35

told by [u] *Herodotus* and [x] *Galen*, was very large, and situated advantageously on the Brow of a Hill that commands the whole Coast: there are still to be seen the Reliques of a very solid Wall, especially in a certain remarkable place, where stood belike the Citadel mentioned by [y] *Livy*. Here are fine Columns, Chapiters, Bases, and some Inscriptions, some of which speak of the Senate, People of *Andros*, and Priests of *Bacchus*; which made me fancy the said Inscription was placed either on the Walls, or in the famous Temple of that Deity, and consequently that it might point out the Situation of that Fabrick.

Advancing among these Ruins, we lit on a Figure of Marble, without Head and Arms: its Trunk was three foot ten Inches high, and the Drapery very fine. On the Side of a small Brook that supplied the Town with Water, we observed two more Trunks of Marble Statues, which discover'd the masterly Hand of the Carver: this Brook put me in mind of the Spring called [z] *Jupiter's Present*, but we could not find it out: it may be bury'd among these Ruins, or perhaps this is the very Brook that went by that Name. Be that as it will, this Spring, according to the Report of *Mutianus*, had the Taste of Wine in *January* [a]; and could not be far off, since *Pliny* [b] places it near the Temple of *Bacchus*, mentioned in the above Inscription. The same Author says this Miracle lasted seven Days, and that this Wine became Water, upon being carried out of the View of the Temple. *Pausanias* makes no mention of this Occurrence; but ad-

[u] Lib. 8.

[x] De Simpl. Med. Facul. lib. 9.

[y] Lib. 31. c. 48.

[z] *Διὸς Θεοδότης*. Plin. Hist.

Nat. lib. 2. c. 103.

[a] Non. Jan.

[b] Hist.

Nat. lib. 31. c. 2.

vances, that it was the general Belief, that every Year during the Feasts of *Bacchus*, Wine flow'd from the Temple of that God in *Andros*: the Priests, no doubt, took care to keep up this Belief, by conveying a quantity of Wine through secret Canals.

The Port *Gaurio* is hard by these Ruins to the South-east, and may contain a large Fleet. [c] *Alcibiades* put in there with a Fleet of a hundred Ships: he took and fortified the Castle of *Gaurium*, whence comes the Word *Gaurio* or *Gabrio*. The *Andrians* withstood the *Athenians* with all their Forces, joined with the Succours they had received from *Peloponnesus*; but they were beaten, and constrained to shelter themselves within the Walls of their Town; which *Alcibiades* not being able to take, went and ravaged the Islands of *Rhodes* and *Cos*, after he had left a strong Garrison in the Castle of *Gaurium*, commanded by *Thrasylbulus*. This was not the first time the *Athenians* had visited the Isle of *Andros*: *Themistocles* had humbled the *Andrians* some Years before; for they having been a long time under the Dominion of the *Naxiots*, were the first that took party with the *Persians*, whose Fleet had reduced almost the whole *Archipelago* [d]. The *Greeks* confederating, resolved to attack the Town of *Andros*, and *Themistocles* not being able to levy Contributions on it, laid formal Siege to it: he being an excellent Soldier, as well as a rare Wit, order'd the Commandants of the Place to be told, that the *Athenians* had brought with them two mighty Deities, *Persuasion* and *Necessity*; and therefore he must have some of their Money by fair means or by foul. They made answer, that truly for their parts they had no other Deities but *Poverty* and *Impossibility*. The Town,

[c] Diod. Sic. Biblioth. Hist. lib. 13. [d] Lib. 5. & 8.



## Description of the Island of Andros. 37

it is like, was taken by Storm, and the Island roughly treated, since [f] *Pericles* some time afterwards sent thither a Colony of 250 Men; whereas the *Andrians* were accustom'd to send Colonies abroad into *Thrace* on the side of *Amphipolis*, subdu'd by *Brasidas* a *Lacedemonian* Captain [g].

*Ptolemy* [h], the first of the Name, being resolv'd to free the Towns of *Greece*, [i] travers'd the whole *Archipelago* with a strong Naval Force, and obliged the Garrison of *Andros*, then engaged on the side of *Antigonus*, to surrender themselves, and quit the place: whereby he restored that Town to its pristine Liberty.

*Attalus* King of *Pergamus* laid siege to *Andros* with a *Roman* Army, which landed at Port *Gaurio*, call'd *Gauroleon* by *Livy* [k]: the Town made no great resistance, and the Garrison retiring into the Citadel, capitulated three days after. The *Romans* had all the Plunder: *Attalus* had the Island for his share, which to prevent the dispeopling of, he persuaded the *Macedonians* that were present, and the Natives, to continue there. The *Romans*, upon the death of that Prince, being Heirs to all his Possessions, kept the Island till the *Greek* Emperors got it from 'em.

[l] *Andros* surrender'd to *Alexis Comnenes*, in his return from *Italy* to implore the Succour of the Crusaders towards re-inthroning *John Angelo Comnenes* his Father, [m] who was dispossels'd, imprison'd, and depriv'd of Sight by his Brother *Alexis Comnenes Andronicus*. Some time after the taking of *Constantinople*, *Marinus Dandalo* seiz'd the Island of *Andros*: it was [n] afterwards possess'd by the House of *Zeno*, and given in Dower

[f] Plutarch. in Pericl. [g] Diod. Sic. Biblioth. Hist. lib. 12. [h] Lagus. [i] Diod. Sic. ibid. lib. 20. [k] Lib. 31. c. 45. [l] 1203. [m] Du Cange Hist. of the Emp. of Const. b. 1. [n] Idem, b. 2.

to *Cantiana Zeno* espous'd to *Coursin de Sommerive*, as is observ'd by Father *Sauger* [o], in the Life of *James Crispo* eleventh Duke of *Naxia*. *Coursin*, the third of the Name, and seventh Lord of *Andros*, was stript by *Barbarossa*; but at the Solicitation of the Ambassador of *France*, *Solyman II.* reinstated him in his Domains. *John Francis de Sommerive* was the last Lord of this Island; and his Subjects of the *Greek* Communion, after attempting to assassinate him, gave themselves up to the *Turk*, that they might intirely get rid of the Yoke of the *Latins*.

Port *Gaurio* is the best Port of the Island, and the *Venetians* come thither to refresh when they are at War with the *Turks*. Over against it is a very long Range of Rocks call'd *Gaurionisi*: perhaps the Isle call'd *Caura* by *Baudrand*. Night coming on, hinder'd us from searching after the Vestigia of the Castle of *Gaurium*.

We were forced to lie at the Monastery of the Virgin [p], an ordinary piece of Building, tho' the Monks are very rich. They have laid aside a good Custom which they had in M. *Thevenot's* time, that is to say, feasting of Passengers: we must have fasted whether we would or no, but for M. *Gasparachi*, who sent us half a Sheep, with some excellent Wine and other Refreshments. Next Day we saw at Mass abundance of *Albanois* Women finely dress'd, much beyond the *Greek* Women, who don't dress near so well as any of these Islanders. The Women of *Andros* stuff their Coats with great Rolls of Cloth, which makes 'em look like a Fardingale.

The Weather beginning to be cold, and the Sea rougher every Day than other, we went over to *Tinos*, in order to withdraw to *Mycone*, and wait there for better Weather. The *Archi-*

[o] History of the Dukes of the *Archipelago*. [p] *Ἀγία. pelago*

## Description of the Island of Tinos. 39

*pelago* is very dangerous in Winter. *Dionysius* [q] the Geographer had just reason to say there is no Sea tosses its Waves higher, because, as he very well observes, being full of Islands, the Waves dashing against them with impetuosity, must create a great agitation: and, as *Hesychius* says, [r] the Surges resemble so many Goats skipping and bounding the Fields.

'Tis but a Mile, as *Pliny* observes, from *Andros* to *Tinos*: we cross'd over the first of *December* in a Caick; for by reason of the six Rocks that are in the middle of the Canal, large Vessels can't pass. It is forty Miles from the Port of the Castle of *Andros* to that of *St. Nicolo* of *Tinos*, where we arrived not till Seven in the Evening; and the Officers refusing at that Hour to take the trouble to peruse our Certificate of Health, or to send to the Consul of *France*, we were fain to lie in our Boat: they were indeed so civil, as to make us an offer of the Lazaretto, in company of some Slaves who were devour'd with Vermin.

Next Day the Consul of *France* dispatch'd a Viewer to the Fortrefs, to his Excellency M. *Lewis Cornaro*, Proveditore of the Island, who granted us what they call the *Pratique*, i. e. Licence to come ashore.

The Isle of *Tine* was antiently call'd TINE.  
*Tinos*, according to *Stephens* the Geo- TENUS.  
 grapher, from one *Tenos* who first THNOΣ.  
 peopled it. *Herodotus* says, it was part of the Empire of the *Cyclades*, which the *Naxiots* possess'd in Days of yore. Mention is made of the *Tenians* among the People of *Greece*, who had fur-

[q] — ἐνθα τὸ κύμα πησσόμενον νηυσίσι, φειδόμεναι σποράδεσσιν. Οὐ γάρ τις κένω ἐναλιγία κύματα ὀφέλλει.  
 Ver. 131, 132, 133. [r] Αἶγες τὰ κύματα Δωειᾶς.  
*Hesych.*

nish'd Troops at the Battle of *Platea*, where *Mardonius*, General of the *Persians*, was worsted; and the Names of all these People were grav'd on the right hand of a Basis of *Jupiter's* Statue, looking Eastward. By the Inscription quoted by *Pausanias* [s], the People of this Island should seem to be at that time equal in Power to those of *Naxos*, if not superior. [t] And yet those of *Tenos*, the *Andrians*, and most of the other Islanders, whose Interests were interwoven, being frighten'd at the exorbitant Power of the Orientals, made no hesitation in siding with them: *Xerxes* made use of them, and of the People of the Island of *Eubœa*, to recruit his Army. The maritime Strength of the *Tineans* is noted in a very old Medal [u], struck with the Head of *Neptune*, revered in an especial manner here: the Reverse represents the Trident of that God, accompany'd with a couple of Dolphins. *Goltzius* likewise speaks of two Medals of *Tenos* with the same Type. *Tristanus* [x] too, mentions a silver Medal of the *Tenians* with *Neptune's* Head, and a Trident for the Reverse.

The Borough of *St Nicolo*, built on the Ruins of the antient City of *Tenos*, instead of a Harbour, has nothing but a sorry Creek looking to the South, from whence you descry the Island of *Syra* to the South-south-west. Tho' there are not above 150 Houses in the place, yet the Name of *Polis*, which it still retains, and the several Medals and Monuments of Marble that are from time to time dug up there, permit us not to doubt its having been the Capital of the Island. *Strabo* [y] says, it was no great City, but that there was a very handsom Temple of *Neptune* in an adjoining Grove: this Temple had an Asylum, the

[s] Eliac. prior. [t] Herod. lib. 8. [x] THNIQN.  
Spon. Voyag. tom. 3. [y] Comment. Hist. tom. 2. [y]  
Rer. Geog. lib. 10.



## Description of the Island of Tinos. 41

Privileges whereof were regulated by *Tiberius*, [y] as were likewise those of the most eminent Temples of the *Levant*. *Philocorus*, cited by *Clemens Alexandrinus* [z], relates, that *Neptune* was honour'd in *Tenos* as a great Physician; and the same is confirm'd by some Medals. The King has one, mention'd by *Tristanus* [a] and *Patin*: the Head is of *Alexander Severus*, on the Reverse is a Trident with a Snake wreathing about it, the Emblem of Physick with the Antients: besides, this Island was call'd the [b] Snake-island.

It is sixty Miles in circuit, and stretches from North-north-west to South-south-east, full of bald Mountains, but the best manured of any in the *Archipelago*. All its Fruit is excellent; Melons, Figs, Grapes: the Vine thrives there to admiration, and has doubtless so done a long time; for *M. Vaillant* [c] speaks of a Medal struck with the Legend of this Island, on the Reverse whereof is a *Bacchus*, holding in his Right Hand a Bunch of Grapes, and a Thyrsus in his left; the Head is of *Antoninus Pius*. The Medal [d] *M. Spon* bought here, is more antient: on one side is the Head of *Jupiter Ammon*, and on the other a Bunch of Grapes. They sow but little Wheat in this Island, tho' a great deal of Barley.

The Fig-trees of *Tinos* are very low and branchy: the Olives come up very well, but there are not many of 'em: they fetch their Wood and Sheep from *Andros*. The Country is agreeable, and well water'd with Springs, which occasion'd the Antients [e] to call it *Hydrussa*, as they did most of the Islands abounding with Springs. We took notice before, that it went by the name of *Snake-island*, and *Hesychius* [f] of *Meletus* tells us, that

[y] Tacit. Annal. lib. 3. cap. 60, and 63. [z] Admon-  
ad Gentes. [a] Comment. Hist. tom. 2. THNIQN.  
[b] Ophiussa. Plin. [c] Numism. Græc. [d] TH. [e] Steph.  
[f] Trist. Comment. Hist. tom. 2.

*Neptune* made use of Storks to clear the Island of 'em: whether that be so or not, 'tis certain no Snakes are now to be seen there.

The Riches of *Tinos* consist at present in its Silk: they get 16,000 pound weight every year: when we were there, it was worth a Sequin [*f*] per pound; sometimes it rises to three Crowns: our Countrymen bought up the greatest part. Tho' the Silk of this place is the best prepared of any in *Greece*, yet it is not fine enough for Stuffs, but very fit for sewing and to make Ribbands. The Silk Stockings of this Island are very good, but nothing can compare in beauty with the Gloves which are knit here for the Ladies. They who ship off Silk for *Venice*, pay no Duties of Export: they give Security to pay the Duties, if it shall be discover'd that the Silk was carry'd to any other place: the reason is, this Commodity paying the Duties of Import at *Venice*, it would in such case pay twice in the Territories of that Republick.

The Fortrefs of *Tinos* is on a Rock that overlooks the Country, and is stronger by Nature than Art: the Guard of it is committed to fourteen shabby Soldiers, seven of them are *French* Deserters: we counted about forty Brass Cannon here, and two or three Iron. The best People of the Island dwell here, tho' there are not above 500 Houses, which are much incommoded by the North-wind, as cutting as at *Paris*. The Proveditore's Palace is a sorry Building: it is impossible for any Marble to continue long here, because of the continual Moisture occasion'd by the Fogs, and the Chinks of the Terraces. The Jesuits are well lodg'd, but their Church is too little to hold one half of their Votaries. Father *Prati*, Superior of the House, gave us a genteel Reception, and we had the pleasure to dine with the Fathers *Foresti*, Ca-

[*f*] *The Sequin is worth two Crowns and a half.*

*muti,*

*muti*, and *Federic*. His Excellency, whom we waited on, to pay our Respects to him, invited us likewise to Dinner, and offer'd us Guards to attend us. *M. Antonio Betti*, one of the most noted Lawyers of *Tinos*, lent us his House in the [g] Suburbs without the Fortrefs, where there are not above 150 Houses; but then you have free Egres and Regres at any hour, whereas the Gates of the Fortrefs are shut early, and open'd late.

Besides the Fortrefs of *St. Nicolo*, the chief Villages of this Island are,

<i>Il Campo,</i>	<i>Cisternia,</i>	<i>Cigaladō,</i>
<i>Il Terebado,</i>	<i>Cardiani,</i>	<i>Agapi,</i>
<i>Lotra,</i>	<i>Disado,</i>	<i>Volacos,</i>
<i>Lazaro,</i>	<i>Mondado,</i>	<i>Fallatado,</i>
<i>Perastra,</i>	<i>Mastro-mercato,</i>	<i>Messi,</i>
<i>Cumi,</i>	<i>Micrado,</i>	<i>Muosulu,</i>
<i>Carcado,</i>	<i>Carea,</i>	<i>Stigni,</i>
<i>Cataclisma,</i>	<i>Filipado,</i>	<i>Potamia,</i>
<i>Aitofolia,</i>	<i>Comiado,</i>	<i>Cacro,</i>
<i>Cbilia,</i>	<i>Arnado,</i>	<i>Triandaro,</i>
<i>Oxomeria,</i> contain-	<i>Pergado,</i>	<i>Doui Castelli,</i>
ing 5 Boroughs,	<i>Cazerado,</i>	<i>Diocarea,</i>
viz. <i>Pyrgos, Va-</i>	<i>Cuticado,</i>	<i>Cicalada,</i>
<i>calado, Cozonari,</i>	<i>Smordea,</i>	<i>Sclavo-corio,</i>
<i>Bernardado, and</i>	<i>Cozonara,</i>	<i>Croio,</i>
<i>Platia;</i>	<i>Tripotamo,</i>	<i>Monasterio.</i>

The Proveditore's Post does not bring him in above 2000 Crowns, and therefore at *Venice* they look on it as a Place of Mortification: he has the Tenth of all Wares, except Silk, for which he has about three Crowns every Hundred-weight, if it be bound for any Place besides *Venice*; otherwise, nothing at all.

[g] *Il Borgo.*

The

#### 44 A VOYAGE into the Levant.

The Bishop of *Tinos* has 300 Crowns a year settled Income, and 200 Crowns the Emoluments of his Church ; his Clergy too are a notable Body, and amount to above 120 in Number. The *Greeks* have full 200 Papas, subject to a Protopapas ; but they have never a Bishop of their Communion, and in many things are dependent on the *Latin* Bishop : a *Greek* can't be a Priest till this Bishop has examin'd him. After the Candidate has upon Oath acknowledg'd the Pope and the Apostolick *Roman* Church, the *Latin* Bishop gives him his Dimissory Letter, in case he be 25 Years old ; then he is consecrated by some *Greek* Bishop from an adjacent Island, to whom he allows ten or twelve Crowns for his Voyage. On the Day of Consecration the new Priest gives three Pound of Silk to the Proveditore, the like to the *Latin* Bishop, and a Crown and a half to the Protopapas, who had given his Attestation as to his Morals.

In all Processions, and Ecclesiastical Functions the *Latin* Clergy have the Precedence : whenever the *Greek* Priests enter the *Latin* Churches in a Body, they uncover their Heads according to the Custom of the *Latins*, which they do not in their own Churches. When Mass is said in presence of both Bodies of Clergy, after the *Latin* Sub-deacon has sung the Epistle, the second Dignitary of the *Greek* Clergy sings it in *Greek* ; and when the *Latin* Deacon has sung the Gospel, the first *Greek* Dignitary, or the Chief of the Priests, sings likewise the Gospel in *Greek*. In all the *Greek* Churches of the Island there's one Altar for the *Latin* Priests : they have full Liberty in the *Greek* Church to preach on any Controversial Subjects between them and the *Latins*.

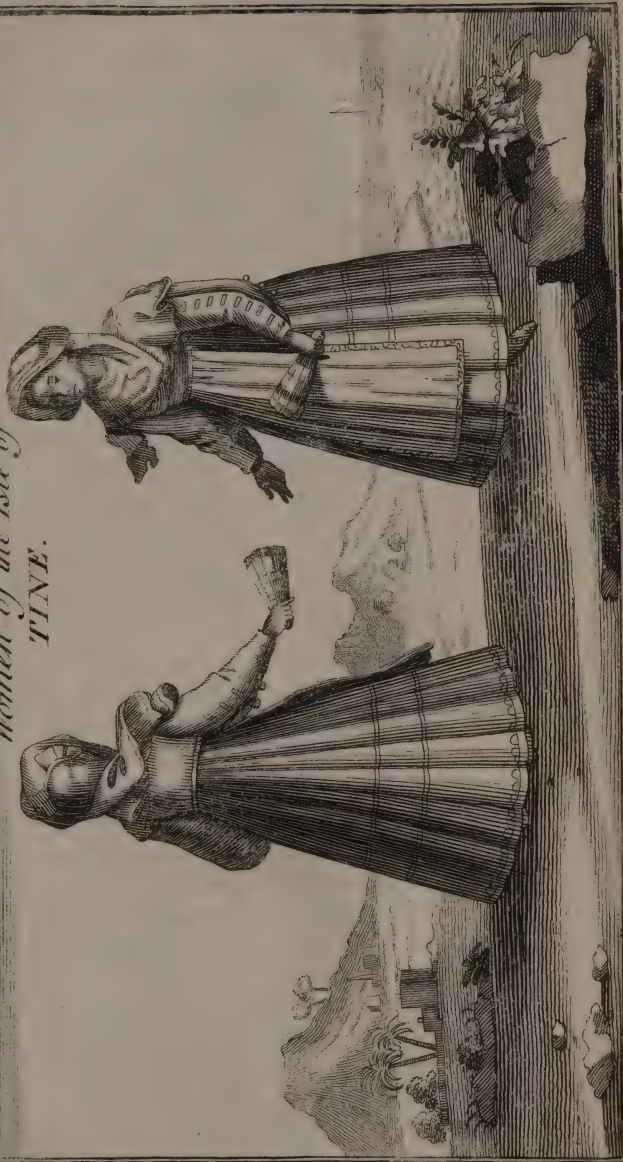
In the *Latin* Churches none but simple Chaplains are amovable at pleasure of the Bishop.

One





Women of the Isle of  
TINE.



One *Nuncio Vastelli*, a Surgeon of *Malta*, having acquired an Estate at *Tinos*, and being without Issue of his own, adopted the *Recolet Friars* [b], and built them a Church and Convent in the Country: these Fathers are exceedingly beloved, but they have not many Houses in the *Levant*.

The Wives of Citizens and Peasants are dress'd after the *Venetian* manner, the other like the *Candiot Women*.

As for what concerns the History of this Island, your Lordship knows it is the sole Conquest remaining to the *Venetians*, of all that they won under the *Latin Emperors* of *Constantinople*. *Andrew Gizi*, from whom is descended the *Sieur Janachi Gizi*, whom you have made Consul of this Island and that of *Mycone*, subdu'd *Tinos* about the Year 1207, and the Republick has enjoy'd it ever since, in spite of the *Turks*. It was indeed very near being taken by that *Barbarossa*, who in 1537 reduced almost all the *Archipelago* for *Solyman II*. *Andrea Morosini* says it surrender'd without striking a stroke, of which being soon after ashamed, they sent to the *Proveditore* of *Candia* for Succours, with whose help they drove out their new Masters. They don't tell the Story exactly in the same Manner at *Tinos*: *Barbarossa*, they tell you, so straiten'd the Garrison, that they beat a Parley; but the Gentry perceiving none but the Inhabitants of the Towns of *Arnado*, *Triandaro*, and *Doui Castelli*, dispos'd to capitulate, fell upon the *Turks* so vigorously, they were forced to raise the Siege: they add, that the Soldiers of the Garrison, in their Fury, blew up the Officer, whom the Captain-bashaw had sent to regulate the Articles of Capitulation.

Ever since, by way of reproach to the Inhabitants of these three Villages, the first of May

[b] *Zoccolanti*.

the Proveditore, accompany'd with the Peasants and Feudatories of the Republick, follow'd by the Militia with the Standard of *St. Mark*, marches on Horseback to the Church on the Mountain of *Cecro*; and there after thrice crying aloud, *St. Mark for ever!* there is great firing of small Arms: then they go to dancing, and conclude with a Banquet. The Feudatories who fail to appear at this Ceremony, are fined a Crown the first Time; and lose their Fiefs for ever, if they make default three Times.

*Leunclavius* [i] says, that in 1570 the Emperor *Selim* sent to demand of the Senate of *Venice* the Restitution of the Isle of *Cyprus*; and on their Refusal, *Pialis* Captain-bashaw made a Descent at *Tinos*, where he put all to Fire and Sword. *Morosini* says [k], that in the same Year the *Turks* laid vigorous Siege to the Fortrefs of *Tinos*; that *Eva Mustapha* landed 8000 Men there, and that this was done at the Request of the *Andrians*; but it miscarry'd, because the Proveditore *Paruta* had made such Preparation to receive 'em, that the *Turks* were constrain'd to raise the Siege and be gone, after having burnt the fairest Villages of the Island. Two Years after, they ravag'd it the third Time, under the Command of *Cangi Alis*.

Tho' the *Venetians* have no regular Troops in this Island, yet in case of an Alarm they can at the first Signal get together above 5000 Men: each Village maintains a Company of Militia, furnish'd with Arms at the Prince's Charge, and frequently muster'd and exercis'd. In the last War *Mezomorto* the Captain-bashaw wrote to the Proveditore, the Gentry, and the Clergy of the Island, that he would destroy Man, Woman, and Child, unless they paid him the Capitation-

[i] Supplem. Annal. Turc. [k] Hist. Venet. lib. 9, & 11.



tax: he was told, he might come and fetch it; and when he appear'd with his Gallies, the *Proveditore Moro*, a good Soldier, march'd out of the Intrenchments of *St. Nicolo* at the Head of a thousand Men, who with their brisk firing prevented the *Bashaw's* landing, and sent his Gallies packing. To make a Conquest of *Tinos*, there needs no more than to amuse the Troops at *St. Nicolo* while a Descent is carrying on at *Palermo* [1], the best Port of the Island to the North: These Troops, which might ruin the Country, and easily get Subsistence from *Andros*, would soon starve the Fortrefs, the only Bulwark of the Island; for *St. Nicolo* is open on every Side.

The Badness of the Weather hinder'd our simpling at *Tinos*; yet we took notice of some fine Plants, among others, that which yields the Manna of *Persia*: but we could not go see the other Curiosities of the Island, such as the *Cavern of Eolus*, the *Damfels Tower*, the Reliques of *Neptune's Temple*, the *Madona Cardiani*; happy that we had cross'd the Canal of *Mycone*, where we arriv'd not without Danger of being overfet. This confirm'd us in the Sentiment of those, who fancy'd the *Archipelago* was call'd by the Antients the *Ægean Sea*, because the least Blast of Wind sets the Waves a dancing like so many Goats, as has been said before.

We shall close this Letter with the Geographical Station we made from the Top of the Fortrefs of *Tinos*.

*Joura* West.

*Syra* South-west.

*Andros* between the North-west and North-north-west.

[1] *Palermo* is derived from *Πάνορμος*, *Panhormus*, a Port for all sorts of Shipping.

*Paros* South.

*Delos* between the South-south-east and the South.

*Scio* between the North-east and the North-north-east.

Cape *Carabouron* North-east.

*Scala-nova* East-north-east.

*Samos* between the East and East-north-east.

*Nicaria* East.

*Fourni* East-south-east.

*Mycone* South-east.

*Amorgo* between the South-east and South-south-east.

*Naxia* between the South-south-east and the South.

*I am, &c.*

L E T T E R

## L E T T E R II.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

THE History of Scio is too vo-  
luminous to be brought into  
the Compass of a Letter: all that I  
shall therefore do at present, is to en-  
tertain you with what has occur'd  
there in our Days, as likewise with a  
plain Description of the Island.

*Description  
of the Islands  
of Scio. Me-  
telin, Tene-  
dos, and Ni-  
caria.*

*Antonio Zeno*, Captain-general of the *Venetian* Army, came before the Town of *Scio* on the 28th of *April*, 1694, with 14000 Men, and began to attack the Castle towards the Sea, the only Place of Resistance throughout the Country: it held out but five Days, tho' defended by 800 *Turks*, and supported by above 1000 Men well arm'd, that might throw themselves into it without the least Opposition to the Land-side. Next Year, *Febr.* 10. the [m] *Venetians* lost it with the same Ease they had taken it, and precipitately abandon'd it after the Overthrow of their Naval Army in the Islands of *Spalmadori*, where the Captain-bashaw *Mezomorto* commanded the *Turkish* Fleet. The Terror was so great in *Scio*, they left behind them their Ammunition and Cannon; the Troops ran away in Disorder, and 'tis at this day a common Saying in the Island, That the Soldiers took every Fly to be a Turbant.

[m] 'Αι νῆες Οινέσας. Herod. lib. i. Thucyd. lib. 8.

The *Turks* enter'd it as a conquer'd Country : but the *Greeks* very artfully threw all the Blame on the *Latins*, tho' they had no hand in the Irruption of the *Venetians*. They hang'd four of the most eminent Persons of the *Latin* Persuasion, and who had honourably bore the chief Offices ; *Pierre Justiniani*, *Francesco Drago Burghesi*, *Domenico Stella Burghesi*, *Giovanni Castelli Burghesi*. The *Latins* were forbid to wear Hats ; they were also obliged to get shaved, quit the *Genoese* Habit, alight from their Horse at the City Gate, and respectfully salute the meanest *Mussulman* : the Churches were pull'd down, or turn'd into Mosques ; the *Latin* Bishop *Leonardo Baharini*, and above sixty of the best Families follow'd the *Venetians* to the *Morea*, where died this Bishop some time after he had been presented to a new Bishoprick : The Suspicion which the *Turks* had conceiv'd of him and the *Latins* favouring this Expedition, was increas'd by the Marks of Esteem the *Venetians* shew'd this Prelate. These poor *Latins*, who, at the Instigation of the *Greeks*, are every day teiz'd with fresh Disputes, take all very patiently, and assist very devoutly at Divine Service in the *French* Vice-consul's Chapel, which is a very large one and well serv'd.

The publick Exercise of the Catholick Religion was the most valuable Privilege the *Sciots* enjoy'd, through the means of the Kings of *France* ; but it has been taken away under colour of Rebellion : Divine Service was perform'd there with the same Ceremonies as in the Heart of *Christendom* itself. The Priests bore the Holy Sacrament to the Sick in full Liberty at Noon-day : the Procession of *Corpus Christi* was made with the utmost Solemnity, the Clergy walking in their proper Habits under Canopies, and bearing Centers in  
their



their Hands: in fine, the *Turks* used to call this Island *Little Rome*. Besides the Churches in the Country, the *Latins* had seven in Town: the Cathedral is converted into a Mosque, as also the Church of the Dominicans; the Church of the Jesuits, dedicated to St. *Anthony*, is turn'd into an Inn; those of the Capuchins and the Recolets, our Lady of *Loretto*, and that of St. *Anne*, are pull'd down. The Capuchins had also within 500 Paces of the Town, the Church of St. *Rock*, where they used to bury the *French*; but it has shared the same Fate with the rest. The Country Churches were St. *Joseph*, two Miles distant from the Town; Our Lady of the Conception, two Miles and a half; St. *James*, a Quarter of a Mile; the *Madona*, a Mile and a half; the *Madona of Elisha*, two Miles and a half; St. *John*, half a Mile.

The *Latin* Fathers had likewise Liberty to say Mass in ten or twelve *Greek* Churches, and some Gentlemen had Chapels in their Country Houses. The Bishop had an Allowance of 200 Crowns from the Pope, besides considerable Perquisites. There are still at *Scio* 24 or 25 Priests, without reckoning the Religious of the *French* and *Italian* Nations, who have lost their Convents. After *Scio* was taken, the *Turks* assess'd the Priests to the Capitation-tax; but M. *de Riant*, Vice-consul of *France*, got 'em exempted. The Nuns are not cloister'd here, any more than in the other Parts of the *Levant*: the Principal are of the Order of St. *Francis* or St. *Dominick*, both under direction of the Jesuits.

The *Greek* Bishop is in very good Circumstances; he has above 300 Churches in Town, and the whole Island is full of Chapels. The *Greek* Monasteries there enjoy large Revenues; that of St. *Minas* consists of fifty Caloyers, and that of

St. George of about twenty-five: the most considerable is *Neamoni* [n], that is to say, *New Solitude*, situated within five Miles of the Town: we went thither the fifth of *March*, 1701. This Convent pays 500 Crowns to the Capitation: it has 150 Caloyers, who never eat together but on Sundays and Holy-days; the rest of the Week they provide for themselves as well as they can, the House allowing 'em nothing but Bread, Wine, and Cheese: such of 'em as have wherewithal, live voluptuously, and keep their Horses. This Convent is very large, and looks more like a Town than a Religious House: it is said to possess an eighth part of the Revenue of the whole Island, and has coming in above 50,000 Crowns a Year Penny-rent. Over and above the continual Acquisitions by way of Legacies, there's not a Caloyer but helps to enrich it: they not only pay down 100 Crowns for their Admission, but at their Death they must give all they are worth, either to the Convent, or some of their Kindred, who can't inherit above a Third of it; nor that, unless he becomes a Member of the same Religious Community: thus have they found the Secret of hedging in the whole. The Convent is on a little Hill well manured, but very lonely, amidst huge Mountains very disagreeable to the View.

Tho' the Church is dark, yet it is reckon'd one of the best in all the *Levant*: it is intirely *Gothic*, except the Moulds for the Arches: the Paintings are so horribly done, they'd frighten you, in spite of the Gilding they are loaded with: each Saint's Name is put at the bottom, lest you should mistake him for his Neighbour. The Emperor *Constantine Monomachus*, who, as the Monks told us, caus'd this Church to be built,

[n] *Νεαμόνη, New Solitude.*

is painted there, with his Name to it. The Columns and Chapiters are Jasper, of the growth of the Country, but clumsily dispos'd: the Stone has no manner of Lustre: there's enough of it about this Monastery, but that which is employ'd in this Church, was dug out of the antient Quarries of the [o] Island hard by the Town. *Strabo* [p] has taken notice of these Quarries, and *Pliny* says, the first Jasper was discover'd there. When these Walls were raising, *Cicero* happening to be there, they shew'd him this Stone as a Curiosity; he told 'em, [q] it was a beautiful Stone, but it would be much more so, if it came from *Trivoli*; thereby insinuating, that they would be Masters of *Rome* if they had *Trivoli*, or that their Stone would be more esteem'd if it were far fetch'd. In all likelihood it was here that *Cicero* was inform'd of a Satyr's Head found in these Quarries, [r] naturally described on one of these Stones.

The Inhabitants of *Scio* agree that their Island is 120 Miles about: *Strabo* makes it but 900 Stadia, that is, 112 Miles and a Half; *Pliny* mounts it to 125,000 Paces. All this may be true; for besides that the difference of these Measures is no great Matter, the measuring the Circumference of an Island is the least exact Method for finding its Dimensions, because of the Inequality of the Coasts, which most commonly are only guess'd at. The Island of *Scio* stretches from North to South; but it is narrower towards the Middle, terminated to the South by [s] *Cabo Mastico* or [t] *Catomeria*, and to the North by

[o] Λατόμι. [p] Ἐχει δὲ ἡ νῆσος καὶ λατόμιον μαρμάρου λίθον. *Strab. Rer. Geog. lib. 13.* [q] Multo, inquit, magis mirarer, si Tiburtino lapide fecissetis. [r] In Chiorum lapidicina saxo discisso caput extitit Panisci. *Cic. de Divin.* [s] Ἀν. τὸ Πασιέδιον. *Strab. ibid.* [t] Lower part of the Island.

that of [u] *Apanomeria*. The Town of *Scio* and *le Campo* are about the Middle Easterly on the Edge of the Sea. This Town is large, delightful, and the best built of any in the *Levant*: the Houses are beautiful and commodious, the Roof terminates in Timber-work cover'd with either flat or ridge Tiles: the Terraces are well cemented, and 'tis plain the *Sciots* have retain'd the *Genoesse* Way of Building, that *Italian* People having embellish'd all the Towns of the East, where they once settled. To conclude, after we had spent a Twelvemonth in the *Archipelago*, and saw nothing but Mud Houses, the Town of *Scio* look'd like a Jewel, tho' not very lightsom, and paved with Flint-stones like our Towns in *Provence*: The *Venetians* in the last War beautify'd *Scio*, by levelling the Houses about the Castle, where is now a fine Esplanade.

This Castle is an old Citadel built by the *Genoesse* on the Edge of the Sea: it can batter the Town and the Port, but there's one part of the Town by which it seems to be commanded: 'tis said there are 1400 Men in Garrison: there should be 2000, in proportion to its Circuit. 'Tis defended by round Towers, and an indifferent Ditch: within it there's nothing but Clusters of Houses inhabited only by *Mussulmen*, or the *Latin* Gentry, as appears from the Coat-armour of the *Justiniani*, &c. set up in many Places. The *Turks* are every day repairing the Damage done to their Houses by the *Venetian* Bombs: they have likewise built a neat Mosque.

The Port of *Scio* is the Rendevouz of all Shipping that goes either up or down, that is, either to *Constantinople*, or from thence into *Syria* and *Egypt*; yet is it none of the best Harbours, tho' *Strabo* [x] says it can hold a Fleet of fourscore

[u] Upper part of the Island. [x] Rer. Geog. lib. 10.

Ships.



**Ships.** At present there's only a sorry Mole, built by the *Genoese*, form'd by a Jettee level with the Surface of the Water: the Entrance is narrow, and dangerous by reason of the Rocks, which are but just cover'd with Water, and could hardly be avoided, was it not for the Light-house set upon the Rock of *St. Nicholas*. We left in this Port seven *Turkish* Gallies and three *Tripoli* Men of War: generally there remains here a Squadron of Gallies.

As for the Country, [*a*] *Athenæus* had good reason to call it a mountainous rugged Island; and yet at that time these Mountains were render'd more agreeable by the Woods, whereas they are now very bare; yet in some Places there are abundance of Orange, Citron, Olive, Mulberry, Myrtle, Pomegranate Trees, without reckoning Mastick and Turpentine. The Country does not want for Corn; but it not yielding a sufficient Quantity, they fetch it from time to time from the *Terra-firma*: and for this Reason the Christian Princes could not long keep this Island, if they were at War with the *Turks*. *Cantacuzenus* reports, that *Bajazet* starv'd all the Islands, by prohibiting Corn to be carry'd to 'em: it would be difficult to maintain a Settlement in the *Archipelago*, without being in possession of the *Morea* or *Candia*, to supply Provisions. The Town of *Gesme*, which some will have to be the antient Town of *Erythrea*, used to furnish *Scio* with Corn. The Fertility of *Asia* is incredible. *Gesme* is over against *Scio*, on this side Cape *Carabouron*.

As for Wine, *Scio* has enough and to spare: it is pleasant and stomachical: Quantities are exported to the neighbouring Islands. [*y*] *Theopompus* in *Athenæus* says it was *Oenepion* the Son of *Bac-*

[*x*] Ἡ γῆ νῦντος ἐστὶ τετραχῆα καὶ κατάσειδος. *Athen. Deipn. lib. 6.* [*y*] *Deipn. lib. 1.*

*chus* that taught the *Sciots* the Culture of the Vine; that the first Red Wine was drank here, and that the Inhabitants shew'd their Neighbours how to make Wine. [z] *Virgil* and *Horace* had no Aversion to the Wines of *Scio*: *Strabo* [a], who speaks of 'em as the best Wines in *Greece*, extols particularly one part of the Island opposite to that of *Psyra*, or *Psara* as they now-a-days pronounce it; and *Psara*, has nothing else but this Liquor to make itself known by in the *Levant*. Not long ago the Troops of *Mezomorto* destroy'd the Vineyards of *Antipsara*, which likewise was wont to produce great Quantities of Wine. *Pliny* [b] often speaks of the Wines of *Scio*, and quotes *Varro*, the most Learned of the *Romans*, to prove that they used to prescribe it at *Rome* in Stomachical Cases. *Varro* likewise reports, that *Hortensius* left above 10,000 Pieces of it to his Heir. *Cæsar* [c] regaled his Friends with it in his Triumphs and Sacrifices to *Jupiter* and the other Deities: but *Athenæus* [d] descends more circumstantially into the Nature and Qualities of the Wines of *Scio*: They help, he says, Digestion, they fatten, they are wholesom, and exceed all other Wines in Delicousness of Taste, especially those about *Ariusa*.

At *Scio* they plant their Vines on the Hills, and cut the Grapes in *August*, and let 'em lie in the Sun to dry for seven or eight Days; after which they press 'em, and then let 'em stand in Tubs to work, the Cellar being all the while close shut. When they would make the best Wine, they mix among the black Grapes a sort [e] of white one,

[z] *Vina novum fundant calathis Arvisia Nectar. Eclog. 5. vers. 71.* [a] Ἡ Αἰεσία χάρις οἶνον αἰετον φέρουσα τῆς Ἐλληνικῆν. *Strab. Rec. Geog. lib. 3, & 14.* [b] *Hist. Nat. lib. 14. cap. 7, 14, & 15.* [c] *Cæsar. Epulo apud Plin.* [d] *Deipn. lib. 1.* [e] Ἀι σαφυλαὶ Ροδακινὰ, Ροδακινόν, *Persicum.*

which

which smells like a Peach-kernel; but in making Nectar, so call'd even to this day, they make use of another kind of Grape, somewhat stiptick, [g] which makes it difficult to swallow. The Vineyards most in esteem are those of *Mesta*, from whence the Antients had their Nectar: *Mesta* is as it were the Capital of that famous Quarter call'd by the Antients *Arioufia*.

From hence we may easily comprehend, why we see in *Goltzius* [b] some Medals of *Scio* with Bunches of Grapes for the Impress: on others were represented [i] Pitchers or Jars sharp pointed at bottom, and with two Ears at the Neck: this Figure was proper for separating the Lees, which precipitated to the point after they had bury'd 'em: then they rack'd off the Wine. But it is not easy to account for the Representation of a *Sphinx* on the Reverse of these Medals, unless the *Sphinx* serv'd the *Sciots* for a Symbol, as the Owl did the *Athenians*.

There is not much Oil got in *Scio*, the best Crop yields but about 200 Hogsheads; each Hogshead weighing 400 Oques: the Oque at *Scio* is but three Pound two Ounces. Our Countrymen get a good deal of Honey and Wax of this Island; but the most considerable Merchandize is their Silk: of this they make, one year with another, 60,000 Masses, according to their way of reckoning; that is, 30,000 Pounds, the Mass weighing half of our Pound. Almost all this Silk is used in the Island, in the Manufactures of Velvet, Damask, and other Stuffs, design'd for *Asia*, *Egypt*, and *Barbary*. Sometimes they mix Gold and Silver in these Stuffs, according to the Fancy of the Workers or Merchants. Every Pound of Silk pays at the Custom-house

[g] *Κυνοπιχνης*.

[b] *De Insul. Græc. Tab. 15, & 16.*

[i] *Diota*.

four Timins, that is, twenty pence; in 1700 it sold for 35 Timins the Pound: the Buyer pays the Custom. The *Turks* and *French* pay 3 per Cent. for all the Commodities of the Island: the *Greeks*, the *Jews*, and the *Armenians* pay 5 per Cent. These Duties are farm'd at 25,000 Crowns [k], payable to the Chief Treasurer of *Constantinople*.

The other Wares of the Island are Wooll, Cheese, Figs, and Mastick: the Traffick of Wooll and Cheese is not so considerable as that of Figs: besides what are spent in making Brandy, they send away great quantities of 'em to the neighbouring Islands. These Figs they rear by Capricification; but to preserve 'em, they are forced to oven 'em, where they lose their taste. They have no Salt-pits in *Scio*: they fetch their Salt from *Naxia* or *Fochia*.

Before we speak of the Mastick, we must observe, that the Towns of the Island are distinguish'd into three Classes; namely, those *del Campo*, those of *Apanomeria*, and those where they plant Lentisk-trees, from whence the Mastick in Tears is produced. The Villages *del Campo*, or those in the Neighbourhood of the Town, are *Basilionica*, *Thymiana*, *Charkios*, *Neocorio*, *Berberato*, *Ziphia*, *Batili*, *Daphnona*, *Caries*, and *Petrana*; this last almost empty.

The Villages of *Apanomeria* are *St. George*, *Lithilimiona*, *Argoui*, where Charcoal is made, *Anobato*, *Sieroanta*, *Piranca*, *Purperia*, *Tripez*, *St. Helene*, *Caronia*, *Keramos*, *Aleutopoda*, *Amarca*, *Fita*, *Cambia*, *Viki*, *Amaltbos*, *Cardamila*, *Pytios*, *Majatica*, *Volisso*, where it is said they can sensibly discern the Sea to boil; peradventure, not unlike those Bubblings of hot Water in *Milo*. *Sparton-da* is another Village in the same Quarter, at the

[k] Fifty Purser.



foot of Mount [l] *Pelince*, the highest Mountain in all the Island, and now known by the name of [m] *Spartonda*: on its top is built the Chapel of St. *Elijah*, hard by an excellent Spring: there's the Ruins of no body knows what old Castle [n] situated on the same Mountain. Near the Village of *Calantra* there are several hot Springs.

The Lentisk-tree Villages are *Calimatia*, *Tbologpotami*, *Mermingbi*, *Dhidbima*, *Oxodidbima*, *Paita*, *Cataraeti*, *Kini*, *Nenita*, where's the famous Chapel of St. *Michael*, *Vounos*, *Flacia*, *Patrica*, *Calamoti*, *Armoglia*, where they make Stone Pots, *Pirghi*, *Apolychni*, *Elimpi*, *Elata*, *Vesta*, *Mesta* in the renown'd *Arvisian* Field.

All the Lentisk-trees belong to the Grand Signior, and they can't be sold but under condition that the Purchaser pay the same quantity of Mastick to the Emperor: generally the Land is sold, and the Trees reserv'd.

These Trees are very wide spread and circular, ten or twelve foot tall, consisting of several branchy Stalks, which in time grow crooked. The biggest Trunks are a foot diameter, cover'd with a Bark greyish, rugged, chapt: the Branches are subdivided into variety of Boughs laden with Leaves, consisting of divers Couples rang'd on a Slip hollow'd gutter-wise, two Inches long, and a Line broad. The Leaves are dispos'd in three or four Couples on each side, about an Inch long, narrow at the beginning, pointed at their extremity, half an Inch broad about the middle. From the Junctures of the Leaves grow Flowers in Bunches like Grapes: the Fruit too grows like Bunches of Grapes, in each Berry whereof is contain'd a white Kernel. These Trees blow in

[l] Τὸ Πελλιναιῶν ὄρος.  
[n] Συεῖας Κάστρον.

[m] Τὸ ὄρος τῆς Σπαρτώνδας.

*May*: the Fruit does not ripen but in Autumn and Winter.

They plant a great many Lentisks in *Provence* and *Languedoc*, but their Leaves are not so large as in the *Levant*. [o] *Gassendus* observes, that about *Toulon* they yield some Grains of Mastick, if they are cut. All things consider'd, it is not the Culture makes 'em productive of Mastick, as is commonly thought; even in *Scio* there are many that yield hardly any thing: such Stocks therefore as plentifully shed their nutritious Juice by Incisions, must be preserv'd and propagated. They sometimes prune 'em by Moon-light in *October*. Perhaps if they made Incisions in these Trees in *Candia*, in the Islands of the *Archipelago*, and in *Provence* too, some of 'em would yield as much Mastick as those of *Scio*. How many Pines do we see in the same Forests, which scarce afford any Rosin, tho' they are the same Species with those that give a great deal? the Structure of the Roots more or less compact, may be the cause of this difference.

They begin to make Incisions in these Trees in *Scio* the first of *August*, cutting the Bark cross-ways with huge Knives, without touching the young Branches: next Day the nutritious Juice distils in small Tears, which by little and little form the Mastick Grains; they harden on the ground, and are carefully swept up from under the Trees. The height of the Crop is about the middle of *August*, if it be dry serene Weather: but if it be rainy, the Tears are all lost.

Likewise towards the end of *September* the same Incisions furnish Mastick, but in lesser quantities: they sift it to clear it of Dust, which sticks so fast to the Faces of those employ'd, that they are forced to use Oil to wash it off. There sometimes

[o] Vita Peiresc.

comes an Aga from *Constantinople*, to receive the Mastick due to the Grand Signior, or else they appoint the Custom-house Officers of *Scio* to receive it; who go to three or four of the chief Towns before-named, and give notice to the Inhabitants of the rest, to bring in their Contingent: all these Villages together owe 286 Chests of Mastick, weighing 100,025 Oques. The Cadi of *Scio* takes three Chests, each weighing eighty Oques; one Chest goes to him that keeps the Accounts; the Officer at the Custom-house that weighs the Mastick, takes a handful out of each Man's parcel; the Garbler, or Sifter, likewise has as much for his pains. If any Person is caught carrying Mastick to such Towns as do not plant the Tree, they are sentenced to the Gallies, and stript of all they are worth. Such of the Peasants as gather not enough Mastick to pay their Quota, buy or borrow of their Neighbours; and those who have more than enough, keep it for the next year, or sell it privately. Sometimes they compound with the Custom-house Officer, who takes it at one Piafter the Oque, and sells it for two, or two and a half. The Planters of the Lentisks pay but half the Capitation, and wear the white Sash round their Turbant as well as the *Turks*.

The Sultana's consume the greatest part of the Mastick design'd for the Seraglio: they chew it by way of Amusement, and to give an agreeable Smell to their Breath, especially in a Morning fasting; they also put some Grains of Mastick in perfuming Pots, and in their Bread before it goes to the Oven. Mastick is likewise beneficially used in Distempers of the Stomach and the *Primæ Viæ*, to stop Bleeding, and fortify the Gums.

[p] The

[*p*] The Turpentine Harvest is likewise made by cutting cross-ways with a Hatchet the Trunks of the biggest Turpentine-trees, from the end of *July* to *October*: the Turpentine runs down on flat Stones placed under the Trees: they sell it on the Spot for 30 or 35 Parats the Oque, that is, three Pound and a half and an Ounce. The whole Island produces not above 300 Oques. [*q*] This Liquor is an excellent natural Balsam, a sovereign Stomachic, and good for provoking Urine; but care must be taken not to give it to Persons that have the Stone, nor indeed any other Diureticks, which have been found by experience to do hurt rather than good to such Persons.

These Trees grow here without Culture on the Borders of the Vineyards, and along the Highway: their Trunk is as tall as that of the Lentisk, as full of Branches, cover'd with a chapt ash-colour'd Bark. The Leaves grow on a Rib about four Inches long, reddish: these Leaves are about two Inches long, an Inch broad, pointed at both ends, bright green, and have an aromatick Taste, with somewhat of Stipticity. It is with the Turpentine as with the Lentisk; that is, such Branches as bear a Flower, have no Fruit; and such as bear Fruit, have generally no Flower: these Flowers grow at the extremity of the Branches towards the end of *April*, before there is any appearance of Leaves: they grow in clusters like Grapes, four Inches long. Each Flower has five Stamina, which are not a Line long, charg'd at top with Summits, yellowish, full of Dust of the same colour. The Fruit begins with Embryo's clustering also like Bunches of Grapes, three or four Inches long, which rise from the Center

[*p*] Γεννᾶται ὃ καὶ καλλίστη καὶ πλείστη ἐν Χίῳ τῇ νήσῳ.  
Diosc. lib. 1. cap. 90. [*q*] Περάγει ὃ πασῶν τῶν ρητί-  
νων ἡ Τερμινθίνη. Diosc. ibid. cap. 21.



## *Description of the Island of Scio.* 63

of a Cup consisting of five greenish pointed Leaves, scarce a Line long. Each Embryo is shining, sleek, light green, oval-pointed; they turn afterwards to a Cod, firm, three or four Lines oval, cover'd with an orange-colour'd Skin, somewhat fleshy, stiptick, acrid, resinous; the Cod contains a Kernel, fleshy, white, wrapt in a reddish Coat: the Wood of the Turpentine is white.

In time of Peace the Cadi governs the whole Country: in War-time a Bashaw is sent to command the Troops. The Musti of *Constantinople* names the Cadi of *Scio*: he is a Cadi of 500 Aspers a Day, that is, one of the first Rank; for in *Turky*, tho' there are no Appointments for this sort of Officers, yet they are distinguish'd into several honorary Classes; namely, those of 500 Aspers a Day, of 400, of 300, of 250; all these Judges Subsistence arises from a Fee of 8 or 10 *per Cent.* out of the Causes they try. There is no Waivode here, only an Aga Janizary, who has under him about 150 Janizaries in time of Peace, and 3 or 400 in War-time. In all *Scio* there are not above 10,000 Souls of the *Turks*, 3000 of the *Latins*; but 'tis reckon'd there are 100,000 *Greeks*.

The Capitation is divided into three Classes in this Island; the highest is ten Crowns three Parats, the middlemost five Crowns three Parats, the lowest two Crowns and a half and three Parats; the three Parats are for him that gives the Acquittance: Women and Maids pay no Capitation. In order to distinguish who are to pay this Tax, they take measure of their Neck with a String; then doubling this measure, they put both ends into the Party's Mouth, and throw the String over his Head, which if it can get clean through this Measure, the Person is subject to the Tax, otherwise

otherwise he is exempt. They pay no Land-tax, but only some arbitrary Imposts to clear off the Debts of the City, the Affairs whereof go through the Hands of four new Deputies elected once a Year, and eight Antients: in each Village is chosen two Administrators and four Antients.

The 12th of *March* we went to the North of the Island, to see the Ruins of an antient Temple five Miles from *Cardamyla* [r], a Village eighteen Miles from *Scio*, beyond Port *Dolphin* [s]. *Cardamyla* and the Port *Dolphin* have retain'd their old Names: as for the Temple, 'tis unknown whom it was consecrated to; but there are no Vestigia of any stately Edifice. It was built in an ugly narrow Valley: the Situation of the Place, and the Amours of *Neptune* with a Nymph of this Island [t], made us suspect it was dedicated to that God; for as for the Temple of *Apollo*, mention'd by *Strabo*, it was to the South of the Island, and consequently very far from this. Below this pretended Temple of *Neptune* runs a fine Spring out of a Rock, and which perhaps gave occasion of rearing this Edifice there: 'tis not likely that this Spring was the Fountain of *Helen*, in which *Stephens* [v] the Geographer says that Princess was accusom'd to bathe. The Cascade of it is very pretty, issuing from a Rock; but there are no Remains of those Marble Steps spoken of by M. *Thevenot*: that Traveller was doubtless misinform'd, or rather, in that Manuscript whence his chief Description of *Scio* was taken, they had confounded the Spring of *Naos* with the Fountain of *Sclavia*, which runs on a Marble Bottom in the most delicious Spot of Ground in the

[r] Καρδαμύλη. Thucyd. lib. 8. [s] Τὸ Δελφίνιον  
 λιμένας ἔχον. Ibid. [t] Pausan. Achait. [v]  
 Ἐστὶ καὶ κρηνὴ Ἑλένη ἐφ' ἣ Κλένη ἔλυσσε. Steph.

whole Island, which is shewn to Strangers as one of the Wonders of *Scio*.

As for that other Spring in *Scio*, which *Vitruvius* [x] reports to have deprived of their Senses whoever drank of it, and for that reason there was an Epigram put over it by way of Caution to Passengers; we had some transient Discourse concerning it with M. *Ammiralli* [y], who had studied at *Paris*, and at present practises Physick with much Applause in his native Country *Scio*: he assured us there was no talk now of any such Fountain, nor of the *Scio-earth* mention'd by *Dioscorides* and *Vitruvius*. 'Tis true, Natural History is what no body in this Country bends his Mind to; even the old Greek Tongue is very much neglected. M. *Amiralli*, who has translated *Bourdon's* Anatomy into that Tongue; the Papas, *Gabriel* and *Clement*, are the three only Persons of this Island that understand it: they highly esteem *Budæus's* Greek Letters, and M. *Menage's* Poems in that Tongue.

[z] This Island has, in times past, produced very extraordinary Men: *Ion* the Tragic Poet, *Theopompus* the Historian, *Theocritus* the Sophist: the *Sciots* pretend too, that *Homer* was their Countryman, and to this very Day shew the School he went to: it is at the foot of Mount *Epos* on the Sea-side, four Miles from the Town: it is a flat Rock, wherein has been hew'd a sort of round Bason, twenty Foot diameter, the Edge made so as to sit on: out of the middle of this Bason arises a piece of a Rock cut like a Cube or Dye, about three Foot in height, and two Foot eight Inches broad, on the sides whereof were antiently carv'd certain Animals, now so disfigur'd

[x] Lib. 3. cap. 3. [y] Δημήτριος Ἀμμιράλλος. [z] Strab. Rer. Geog. lib. 10.

there's no knowing 'em, tho' some fancy 'em to bear the resemblance of Lions.

It is difficult to decide what Town *Homer* [z] was of: he seems to have industriously conceal'd the Place of his Birth, for he drops not the least Hint concerning it in any of his Works. [a] *Leo Allatius*, a very learned Man, a Native of *Scio*, has taken a great deal of Pains to prove him to be of this Island: all things well weigh'd, tho' seven renowned Cities contended for the Honour of *Homer's* Birth, it is highly probable this Great Man was either of *Smyrna* or *Scio*. Peradventure the School mention'd above, serv'd for a Studying-place to such as were desirous to get his Verses by heart; for all Authors agree, the *Homerides* were Inhabitants and Citizens of this Island: they are said to descend from *Homer*; and in this Superstition it is possible they caus'd this Rock to be cut, to serve for a School to young People that were willing to instruct themselves in the Works of *Homer*, as being the Prince of Poets, an excellent Historian, and most compleat Geographer. This School therefore may have been the place where they repeated their Lessons, the Master sitting on the Cube, and the Scholars on the Rim of the Basen.

Never did any Work pass through so many Hands as that of *Homer*. *Josephus* [b] says, that his Verses were preserv'd by way of Tradition from the first Moment they appear'd, and that without writing 'em down, they were commonly got by heart. *Lycurgus* [c], the renowned Legislator of *Lacedemon*, found all these Pieces in *Ionia*, from whence he brought 'em into *Peloponnesus*. 'Twas

[z] Ἐπεὶ αὖτε οἱ εἰς αὐτὴν πόλιν ὅμιλον, Σμύρναν, Ρόδον, Κολόφων, Σαλαμῖν, Χίον, Ἀργεῖον, Ἀθήνας. Aul. Gell. Strab. Rer. Geog. lib. 1. [a] De Patria Hom. [b] Lib. 1. contra Appian. [c] Plutarch. in Lycurg. Herac. de Polit. Ælian. vers. Hist. lib. 13. cap. 14.

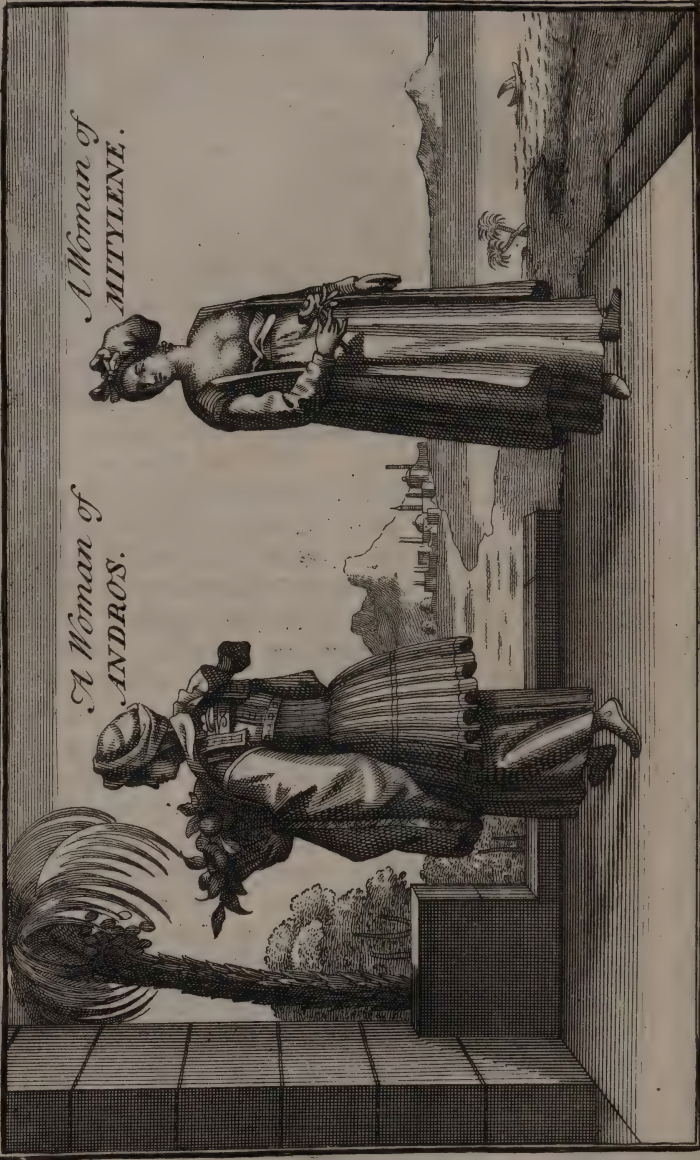
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*A Woman of  
ANDROS.*

*A Woman of  
MITYLENE.*



customary to repeat these Parcels of *Homer* under different Names, as we do now-a-days the *Airs* of our finest Operas: but *Solon* [d], *Pisistratus* [e], and *Hipparchus* [f] his Son, pieced 'em together, and reduced 'em into two regular Bodies; the *Iliad* and the *Odyssée*. *Aristotle*, by Command of *Alexander* [g] the Great, revis'd these Poems; nay, that Conqueror himself would needs assist therein, together with *Callisthenes* and *Anaxarchus*. This Edition of *Homer's* Works was call'd the *Edition of the Casket* [h], because it was lock'd up in a Casket which *Alexander* used to lay under his Pillow a-nights. He afterwards had this Book put into a little perfum'd Box [i], adorn'd with Gold, Pearl, and the most precious Stones. [k] *Zenodotus* of *Ephesus*, Preceptor of the *Ptolemies*, *Aratus*, *Aristophanes* of *Byzantium*, *Aristarchus* of *Samothrace*, and many other bright Wits, undertook to restore to *Homer* his original Beauties; but they have made so many Alterations in it, that it is said, if *Homer* were alive, he would scarce know it to be his Work. It must however be allow'd to be the compleatest Piece in its kind that ever was produced among the *Greeks*. *Paterculus*, according to his usual custom, has in a few Words given it its due praise: *He is the only Poet*, says he, *that merits that Name; and what is wonderful, is, there was no Man before him whom he could imitate, nor after his death any body to be found that could imitate him.*

Besides *Homer's* School, they shew his Dwelling-house, where he compos'd most of his Poems. This House, you may be sure, is in none of the

[d] Laert. in *Solon*. [e] Cic. de Orat. lib. 3. [f] Plato in *Hipp.* Pausan. in *Achaic*. [g] Plut. in *Alex.* Strab. lib. 13. [h] *Ἡν ἐκ τῆς νάου τοῦ καλῆς* Plutarch. in *Alex.* & Strab. *ibid.* [i] Plin. *Hist. Nat.* lib. 7. cap. 29. [k] Suid.

best condition, for *Homer* lived 961 Years [l] before Christ. It stands in a Place which bears the Poet's Name, to the North of the Island near *Volisso*, call'd *Bolissus* [m] by the Author of *Homer's* Life, and *Thucydides*. *Volisso* is in the midst of the *Arvisian* Fields, which supply'd the Nectar; and perhaps this Liquor was what did not a little help to elevate the Poet's Genius. [n] He is represented on a Medal of Cardinal *Barberini's* Collection [o], sitting on a Chair, holding a Scroll of Writing: the Reverse is a *Sphinx*, the Symbol of *Scio*. Father *Hardouin* speaks of a like Medal: M. *Baudelot* has some of *Smyrna* [p] with the same Type, but a different Legend [q].

To conclude, 'tis pleasant living at *Scio*, and the Women there are better bred than in the other parts of the *Levant*. Tho' their Dress looks odd, yet they have a distinguishing Neatness. There is good Cheer at *Scio*: the Oysters they bring from *Metelin* are excellent; and Wild-fowl they have in great plenty, especially Partridge: they are as tame as Hens. Some about *Vessa* and *Elata* breed 'em up with care: in the Morning they carry 'em into the Fields to seek their Meat, like Flocks of Sheep: each Family trusts its Stock to a common Keeper, who in the Evening brings 'em back, after he has call'd them in with a Whistle. If any Owner has a mind to have his brought home in the Day-time, the same Signal does the business, and you see 'em come without the least confusion. I have seen a Man in *Provence*, who used to lead Drovers of Partridges into the Country, and call 'em to him when he pleased: he would take 'em up with his Hand, put 'em into his

[l] *Marm. Oxon. Epoch. 30.* [m] Βόλισσος. *Thucyd. Author Vitæ Homer.* [n] *Leo Allat. de Patria Homer.*

[o] ΟΜΗΡΟΣ ΧΙΩΝ. [p] ΣΜΥΡΝΑΙΩΝ [q] *Χίοι Ὀμνεον ὃ νομίσματα ἐνχαράττον.* *Jul. Poll. lib. 9. cap. 6.*



Bosom, and afterwards dismiss 'em to pick up a Livelihood with the rest.

As for Plants, the Isle of *Scio* produces very fine ones. The two Species of *Leontopetalon* (Lion's-blade) which I have taken notice of in the *Corollary of Botanick Institutions*, are very common here in certain places. We observ'd near the Town a sort of *Aristolochia* (Birthwort) whose Flower seem'd to me too extraordinary not to take down the figure of it.

[*r*] The Root of this Plant is a Foot and a half long, two Inches thick, picked at the bottom, hard, woody, cross'd by a very solid Nerve, yellowish, marbled white and red, cover'd with a Bark fleshy, moderately purple. This Root is accompany'd with a few Fibres, but it is intolerably bitter, and puts out many Stumps or Heads producing whitish Buds, ending in Stalks a Foot high in the Spring-time; they afterwards stretch to two Foot, firm, solid, two Lines thick, pale green, rough, gutter'd, purple at their beginning, and lying along the ground. These Stalks are adorn'd with a Leaf at each Knot, about three Inches long, and two and a half at the Basis; which Basis twirls, or is rounded like two Ears, below which it grows narrower insensibly, and terminates in an obtuse Point, which ends in a little short Beak. The upper part of the Leaf is dark green, shining, veining out into irregular Squares: the under part is greenish, set off with a very sensible Nervation. From their Junctures grows a Flower supported by a Stalk an Inch or two long, terminating in an angulous Cup, with six large Channellings about half an Inch long. Each Flower is crooked like the Letter S, three Inches and a half long. It begins with a Cod

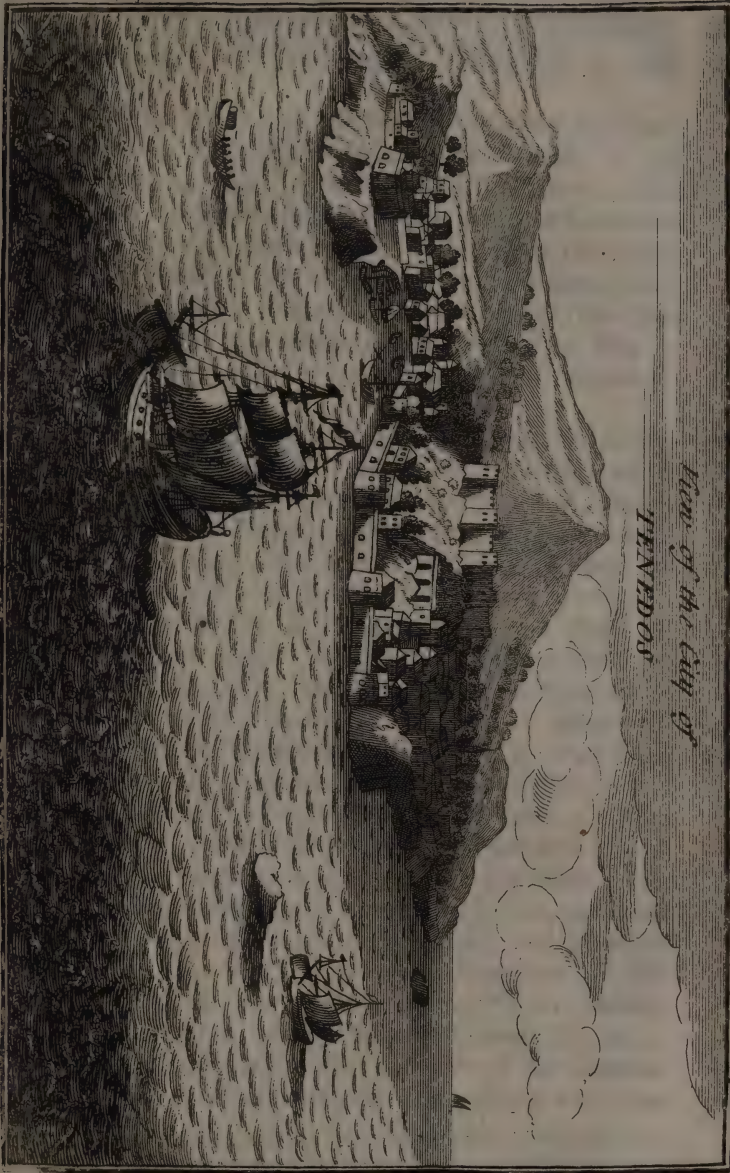
[*r*] *Aristolochia Chia, longa, subhirsuta, folio oblongo, flore minimo. Corol. Inst. Rei Herb. 8.*

eight or nine Lines thick, pale green, angulous, which lengthens into a retorted Pipe, half an Inch thick, ending in a huge Mouth almost oval, eighteen or twenty Lines diameter, the Rims equally round. The hollow of this Mouth is almost cover'd with white Hairs, a Line and a half long. The Ground-work thereof is purple, black, and livid, with some clearer Spots, and set off with a large Rising in the place where the Mouth begins to contract itself into a Pipe; the Inside whereof is also purple-colour'd, hairy, as is the Inside of the Cod, which is pale. At the bottom of this Cod is an Hexagonal Button, two Lines and a half in diameter, set off with large Stalks, between which there are Summits which shed a yellow Dust. This Flower has no Scent at all: the whole Plant is bitter.

The strong desire we had to see *Constantinople*, made us depart from *Scio* the 27th of *March* in a *Turkish* Saick; the 28th we reach'd *Castro*, the Capital of the Island of *Metelin*, formerly call'd *Lesbos*. It is pretty plain from *Strabo's* Description of the two Ports of *Mytilene*, that *Castro* was built on its Ruins. This Geographer, and *Stephanus Byzantinus*, who often copy'd him, term *Mytilene* a very large City [s]. *Cicero* and *Vitruvius* [t] speak of nothing but its Magnificence; nor indeed is there any thing to be seen but Stumps of Columns, most of 'em white Marble, or ash-colour'd: some of 'em are fluted direct, others spiral; some are oval, set off with Platbands like those of the Temple of *Delos*; but those of *Metelin* are not fluted on the sides. Among these Ruins 'tis incredible, the number of Chapiters, Frizes, Pedestals, Scraps of blind In-

[s] ΜΥΤΙΛΗΝῆ ἡ μεγάλη πόλις. Strab. lib. 13. [t] Cicer. de Lege Agr. Vitruv. lib. 1. cap. 6.

*View of the City of  
TENEPOS*







*Description of the Island of Metelin.* 71

scriptions, with the word *Gymnasiarch* up and down.

This recall'd to our minds the noted *Epicurus*, who read publick Lectures at *Mytilene* at 32 Years of Age, as we are told by *Diogenes Laertius*. *Aristotle* resided also here two Years, according to that Author. *Marcellus*, after the Battel of *Pharsalia*, not daring to appear before *Cæsar*, retired hither to spend the remainder of his Days in Study; nor could *Cicero* prevail on him to come to *Rome*, to experience the Conqueror's Clemency.

*Mytilene* has produced great Men antiently. *Pittacus*, one of the seven Sages of *Greece*, whose Sentences were written on the Walls of *Apollo's* Temple at *Delphos*, in order to rescue his Country, *Mytilene*, from the servitude of Tyrants, assumed the Government himself, but freely resign'd it again to his Fellow-citizens. The Poet *Alcæus*, and *Sappho* whom *Strabo* calls a Prodigy, were of *Mytilene*, and lived about the same time. They struck Medals at *Mytilene* in honour of these three illustrious Persons. 'Tis from these Medals we learn that the Name of this Town must be written with a *y*, tho' in *Strabo* it is with an *i*. [v] *Pittacus* is represented on one side of one of these Medals, and *Alcæus* on the other. *M. Spon* has caused one to be graved, [x] where *Sappho* is sitting with a Lyre in her Hand; on the other side is the Head of *Nausicaa*, Daughter of *Alcinous*, whose Gardens are so extol'd by *Homer*. The Memory of this Town will never be lost among Antiquaries: the Cabinets of the Curious are full of Medals of *Mytilene*, struck with the

[v] ΜΥΤΙΑ. ΑΛΚΑΙΟΣ. ΠΙΤΤΑΚΟΣ. [x] ΟΙ ΜΙΤΥΛΙ-  
ναῖοι μὲν Σαπφῶ πρὸ νομισματι, ἐπεχάρατον. Jul. Pol. l. 9.  
c. 6. ΕΠΙ ΤΡΑ. ΙΕΡΟΚΛ. ΜΥΤΙΑ. sub Prætorē Hierocle.  
And on the other side, ΗΡΩΙΔΑ ΝΑΥΣΙΚΑΑΝ.

Heads of *Jupiter*, *Apollo*, *Livia*, *Tiberius*, *Caius Cæsar*, *Germanicus*, *Agrippina*, *Julia*, *Adrian*, *Marcus Aurelius*, *Venus*, *Commodus*, *Crispina*, *Julia Domna*, *Caracalla*, *Alexander Severus*, *Valerian*, *Gellian*, *Salouina*. Long after *Pittacus*, *Mytilene*, *Strabo* says, produced the Rhetorician *Diophanus*; and in the Age of *Augustus*, *Potamon*, *Lesbode*, *Crinagoras*, and *Theophanes* the Historian, who was so well known on account of his Friendship with *Pompey*, whose glorious Actions he had a great share in.

*Castro*, or the antient *Mytilene*, at this time is far inferior to the Town of *Scio*; but the Isle of *Metelin* is much bigger than the Isle of *Scio*, and stretches far towards the North-east. *Strabo* makes *Lesbos* to be 137 Miles and a half in Compass, and *Pliny* and *Isidorus* 168 Miles, nay 195. We were told, there were still in this Island 120 Villages, among which is *Eriffo*, doubtless the antient Town of [x] *Eressus*, the Birth-place of *Theophrastus* and *Phanias*, the two famed Disciples of *Aristotle*. But we had not time to go to *Eriffo*, being only Passengers in a *Turkish Bark*. *Strabo* has so exactly noted the Situation of the antient Towns of *Lesbos*, that 'tis no hard Matter to find 'em out by perambulating the Country. Nothing gives more Pleasure to a Traveller, than to behold the Birth-places of illustrious Men: this Island has turn'd out a good Number of such. *Plutarch* writes [y], that the *Lesbians* were the greatest Musicians of *Greece*. The famous *Arion* was of *Metbymne*, the Ruins whereof to this Day exist here. *Terpander*, who was the first that fitted seven Strings to the Lyre, was a *Lesbian*; which occasion'd the Fable of *Orpheus's* Head being heard to speak in this Island after it was cut off in *Thrace*, as is ingeni-

[x] Ερεσός. [y] *Plutarch. de Musica.*

ously explain'd by *Eustathius* [z], in his Notes on *Dionysius Alexandrinus*. *Eustathius* also observes, that the Island was named *Mytilene* from the Name of the Town. It is plain, *Metelin* is made of *Mytilene*. *Strabo* [a] adds also to the Number of the *Lesbian* Worthies *Hellanicus*, a celebrated Historian, and *Callias*, who made Notes on the Poems of *Alcæus* and *Sappho*.

So much for the bright Side of the *Lesbians*; now let us turn the Tables, and we shall find they were so corrupt in their Morals, that a worse thing could not be said of a Man, than that he lived like a *Lesbian* [b]. In *Goltzius* there's a Medal which does no great Honour to the Ladies of this Island; yet to do Justice to its present fair Inmates, they are not so great Coquets as those of *Milo* and *Argentiére*. Their Dress is not so immodest, tho' they expose their Breasts a little too much: some go into the other Extreme, and let you see nothing of them but the Roundness through a Piece of Linen.

The Soil of *Metelin* looks to be very good: the Mountains there are cool, and cover'd with Wood in many Places. The Island produces good Wheat, excellent Oil, the best Figs in the *Archipelago*: nor have its Wines lost any thing of their antient Reputation [c]. *Strabo*, *Horace*, *Athenæus*, *Eliau*, would like 'em full as well now as in their own time. *Aristotle*, in the Agony of Death pronounc'd in favour of the Wine of *Lesbos*. Upon debating about a Person to succeed him in the Lyceum, proper to keep up the Reputation of the Peripatetick School, *Menede-*

[z] Ad vers. 537. [a] *Rer. Geog.* [b] *Λεσβίαι*, in *Suid.* [c] *Hic innocentis pocula Lesbii duces sub umbra. Horat. Od. 17. lib. 1.* Non eadem arboribus pendet vindemia nostris, Quam Methymnæo carpit de palmité Lesbos. *Virg. lib. 2. Georgic.*

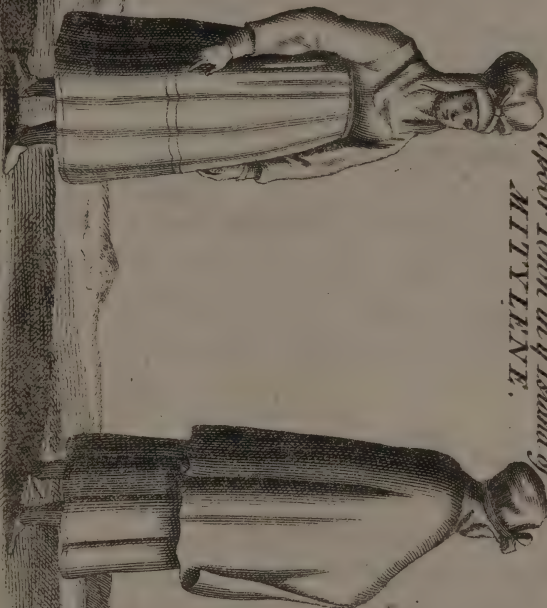
*mus* of *Rhodes* and *Theophrastus* of *Lesbos* put in for it. *Aristotle* call'd for some Wine of each Island, and after he had deliberately tasted it, [d] *They are both excellent Wines*, cry'd he, *but this of Lesbos is most agreeable of the two*; thereby giving to understand, that *Theophrastus* as far excell'd his Competitor, as the *Lesbian* Wine did that of *Rhodes*. *Tristanus* gives the Type of a Medal of *Geta*, who, according to *Spartianus*, was a dear Lover of good Wine: [e] the Reverse represents a Fortune, holding in her right Hand a Rudder of a Ship, and in her left a Cornucopia, with a Bunch of Grapes among other Fruit. *Pliny* praises the Wine of this Island, on the Authority of *Erasistratus*, one of the greatest Physicians of Antiquity.

The same Author and *Isidorus* speak of the Jasper of *Lesbos*; but we had not leisure to see it, any more than the Pine-trees, which yield a black Pitch, and Planks to build small Vessels. Our Captain made us pay at the Port of *Petra*, from whence we durst not stir, lest he should go away and leave us: the *Turkish* Captains make their Passengers pay before-hand, and never trouble themselves afterwards about 'em. *Petra* is a poor Place: all the Pleasure we had, was to drink Coffee at a *Turk's* House, who had been long a Slave at *Marseilles*, and who inform'd us concerning the Ports of the Island, which are *Castro*, or the antient *Mytilene*, Port *Olivier*, *Caloni*, and Port *Sigre*. He assured us there were in the Island many *Turks* mix'd with the Christians of the *Greek* Rite. The Cadi and the Janizary-aga reside at *Castro*, as also the Vice-consul of *France*, who is sent by the Consul of *Smyrna*. *Castro* is not the only Port of the Island. *Jero*,

[d] *Utrumque, inquit, oppido bonum, sed ἡδίστον ὁ Λέσ-  
βιος. Aul. Gel. lib. 13. cap. 5.* [e] ΜΗΘΥΜΝΑΙΩΝ.



Women of  
PETRÉ  
a poor Town in the Island of  
MITYLENE.





## Description of the Island of Tenedos. 75

known to the *Franks* by the Name of Port *Olivier*, and whose Entrance is between the East and the [f] South-east, is reckon'd one of the largest handsomest Ports of the *Mediterranean*. The other Ports of *Metelin* are *Caloni* and *Sigre*. [g] *Caloni* is the best of the two, and looks Southward, but you must leave on the left a Rock Westward of it: the Entrance of Port [b] *Sigre* is between the South and South-west [i].

The Canal of *Lesbos* is, according to *Strabo* [k] and *Pliny*, seven Miles and a Half: at its Mouth are the Islands of *Moscomisi*, which spread to the Coast of the antient Town of *Phoea*; some of whose Inhabitants not brooking the *Persian* Government, came to the Coast of *Provence*, and founded *Marseilles*.

We sail'd from Port *Petra* the 25th of *March*, an Hour after Midnight, and at Break of Day we found ourselves in sight of *Tenedos*. *Strabo* determines the Distance of these two Islands 62 Miles, and *Pliny* 56; they generally reckon 60, at a Medium.

*Tenedos* has retain'd its Name ever since the *Trojan* War: all the antient TENEDOS. Authors agree, that this Island, which was wont to be call'd *Leucophrys*, was call'd *Tenedos* from one *Tenes* or *Tennes*, who brought a Colony thither. *Diodorus Siculus* [l] speaks of it like a true Historian: *Tennes*, says he, was illustrious for his Virtue: he was Son of *Cycnus* King of *Colone* in *Troas*, and after he had built a Town in the Isle *Leucophrys*, he gave it the Name of *Tenedos*. He was, during his Life, beloved by his Subjects,

[f] Siron. [g] Καλλόνη, apud Cantacuz. lib. 2. cap. 30. [b] Σιγείον. Strab. [i] Labech. [k] Ἐκατὸν νήσοι καὶ Ἀπολλῶν νήσοι. Ἐκατὸς γὰρ ὁ Ἀπολλών. Strab. lib. 13. [l] Biblioth. Hist. lib. 5.

and

and adored by 'em after his Death; for they rais'd a Temple, in which they offer'd Sacrifice to him. *Diodorus* treats as fabulous what the Inhabitants of *Tenedos* publish'd concerning him; but *Pausanias* and *Suidas* [m] speak of it very seriously. 'Tis said, in short, that *Tennes* was Son of *Cycnus* and *Proclea*, Sister of *Caletor*, who was kill'd by *Ajax* at the Time he attempted to burn the Ships of *Protesilaus*. After the Death of *Proclea*, *Cycnus* marry'd *Philonome*, who thereby became Step-mother of *Tennes* and *Hemithea* his Sister. The History adds, that this Step-mother saw so many Charms in *Tennes*, and so little Disposition to make himself be beloved by her, that she complain'd to her Husband how her Son would have ravish'd her. *Stephanus Byzantinus* adds, that the Witness she produced in proof of her Charge, was a Player on the Flute. *Cycnus*, as much affected with his Wife's Virtue, as incens'd at his Son's Audaciousness, caus'd him to be lock'd up in a Chest, wherein his Sister *Hemithea* would needs accompany him. They were thrown into the Sea, which cast 'em on the Island we are speaking of: these two charming Persons were receiv'd with such Applause, that *Tennes* was declared King thereof. Some time after, *Cycnus*, convinced of his Son's Innocence, took a Resolution to go to *Tenedos*, and express his Concern for what had been done; but *Tennes*, instead of receiving him, went to the Port, where with a Hatchet he cut the Cable that fasten'd his Father's Ship. [a] The Hatchet was not lost: *Periclytus*, a Citizen of *Tenedos*, took care to see it carry'd to *Delphos*, into the Temple of *Apollo*; and the *Tenedians* consecrated two of 'em in the Temple of their City.

These Adventures made a Noise, and gave birth to two Proverbs: When any one was mind-

[m] Phocic. [n] Suid.



ed to reproach a false Witness, he would say, he was a *Flutenist* of *Tenedos* [o]; and when any Affair was to be dispatch'd in the Instant, they brought in the Hatchet of *Tenedos* [p]. *Aristotle*, cited by *Stephanus Byzantinus*, explains the thing in another Manner. He says, that a King of *Tenedos* having by an express Law condemn'd Adulterers to be beheaded by a Hatchet, the first Example was made in the Person of his own Son. This Geographer affirms, there were represented on the Medals of the Island the Heads of the two Lovers back to back, and on the Reverse the Hatchet with which they were executed. *Goltzius* has given a Type of a like Medal. It might be explain'd according to the Remark of *Stephens*; but the Conjecture of [q] *M. de Boze*, perpetual Secretary of the Academy Royal of Inscriptions and of Medals, is much happier, and perfectly natural. That Academician, whose Learning outstrips his Years, is of opinion, that these two Heads are of *Tennes* and *Hemithea* his Sister: his Thought is confirm'd by another Medal of the Cabinet of *M. Baudelot*, on which these two Heads (back to back) have a sort of Diadem over them.

*M. Baudelot*, who is fruitful in ingenious Conjectures, thinks one of these Heads is that of *Jupiter*, and the other that of an *Amazon*, who, when those Heroines used to make Incurfions, had founded some Town in *Tenedos*. This is not wide of Probability, and the Inhabitants of this Island were perhaps desirous to preserve the Remembrance of it on their Coins; as did those of *Smyrna*, *Ephesus*, and many other Towns of *Asia*. The Hatchet on the Reverse makes intirely for *M. Baudelot's* Opinion, for every Body looks on this Instrument as the Symbol of the *Amazons*.

[o] Τενέδιος ἀυλήτης. *Stephan.* [p] Τενέδιος πελέ-  
κας. *Suid. ibid.* [q] *Dissert. on the Janus of the Antients.*

Yet, on the other hand, it has been thought this was the Instrument used by the People of *Tenedos* in their Executions of Criminals. To express an unmerciful Judge, 'twas a Saying, according to *Suidas* [e], *Such an one is an Advocate of Tenedos*. Hatches were in so great use in this Island, that there used to be continually behind the Judge an Officer bearing a Hatchet, and ready to exercise it on such as bore false Witnesses: the King himself would sometimes be the Executioner of this severe Justice.

Nothing has render'd this Island more famous in Antiquity, than the Siege of *Troy*. *Virgil* rightly says [f], that *Tenedos* was within sight of that powerful City, and supposes that the *Greeks* conceal'd themselves in a Port of this Island, when they made as if they quitted the Siege. After the Fall of *Troy*, its Circumstances were so miserable, they were forc'd to give themselves up to their Neighbours, who built *Alexandria* on the Ruins of *Troy*, as *Pausanias* observes.

This Island was one of the first Conquests of the *Persians*, who after the Overthrow of the *Ionians* at the Isle of *Lada* right against *Miletus*, made themselves masters of *Scio*, *Lesbos*, and *Tenedos* [g]. It was reduced by the *Athenians*, or at least took party with them against the *Lacedemonians*, since *Nicolochus*, who serv'd under *Antalcidas*, Admiral of *Lacedemon*, ravaged this Island, and rais'd Contributions on it, in spite of the Vigilance of the *Athenian* Generals, who were at *Samothrace* and *Thasse*. This perhaps was the reason why the *Tenedians* caus'd to be grav'd on their Medals an Owl, as is apparent from that of M.

[e] Τενέδιος ἑυρήνορος. Τενέδιος ἀνδροπότης. [f] Est in conspectu Tenedos, notissima famâ, Insula dives opum, Priami dum regna manebant. *Virgil*. [g] Herod. lib. 6. Xenophon. Hollen. 5.

*Baudelot*; the Owl being the Device of the *Athenians*.

The *Romans* enjoy'd *Tenedos* in their Day, and the Temple of that Town was plunder'd by *Verres*, who impiously did the same by those of *Scio*, *Erytbrea*, *Halicarnassus*, and *Delos*: he carry'd away the Statue of *Tennes*, Founder of the Town; which threw the Inhabitants, *Cicero* says, [b] into the greatest Concern. The same Author frequently speaks of that memorable Battel won by *Lucullus* at *Tenedos* over *Mithridates*, and the Captains whom *Sertorius* had brought into his Army.

*Tenedos* shared the same Fate with the other Islands under the *Roman* Emperors, and under the *Greek* Emperors. The *Turks* laid Hands on it betimes, and still have it in possession. [i] It was taken by the *Venetians* in 1656, after the Battel of the *Dardanelles*, but the *Turks* took it again almost as soon.

*Strabo* makes this Island eighty Stadia about, i. e. ten Miles: it is a good eighteen, and would be almost circular, but for its Elongation to the South-east. This Author determines the distance of the *Terra-frima* at eleven Stadia, equivalent to 1375 Paces, tho' they reckon about six Miles. *Pliny* made a better Judgment, in removing it twelve Miles and a half from the antient *Sigæum*, which was on Cape *Janissary*: the distance between *Lesbos* and *Tenedos* he settles at fifty Miles. All that *Strabo* says of this Island, is, that it had one Town, two Havens, and a Temple dedicated to *Smynthian Apollo*. Who would think this Surname of *Apollo* was occasion'd by Mice? And yet these Vermin were represented on the Medals of the

[b] Cic. pro Lege Man. pro Mur. pro Arch. Poeta. [i] Theven. Voyag. tom. 1.

Island: they are call'd by the *Cretans*, *Trojans*, and *Eolians*, *Σμινθοι*. *Elian* relates, that they made such devastation in the Fields of the *Trojans* and *Eolians*, they were obliged to consult the Oracle of *Delphos*. The Answer imported, that they should be deliver'd from them, if they sacrificed to *Smynthian Apollo*. We have two Medals [*k*] of *Tenedos*, with Mice graved on 'em; the one with *Apollo's* Head irradiated, and a Field-mouse under it; on its Reverse is a two-edged Hatchet: the other Medal is with two Heads, back to back; the Reverse is the same Hatchet erected, and beneath it two Mice are placed. *Strabo* [*l*] delivers, that a Mouse was graved at the foot of *Apollo's* Statue in the Temple of *Chrysa*, to unfold the reason of his being surnamed *Smynthian*, and that it was done by *Scopas* the famed Sculptor of *Paros*.

A Merchant of *Constantinople*, who was on board our Ship, told us there were no Reliques of Antiquity now in *Tenedos*: and indeed all its Magnificence fell with that of *Troy*. For our parts, we had no great desire to hunt after the Ruins of those Granaries *Justinian* built there, for a Staple or Repository of Corn brought from *Alexandria* for *Constantinople*, which oftentimes corrupted by being kept on Ship-board by contrary Winds at the entrance of the *Dardanelles*. These Magazines *Procopius* tells us, [*m*] were 280 Foot long, and 90 broad. Their Height was very considerable, and consequently they must have been extraordinary stout Buildings. We admired that wise Emperor's Fore-cast; but all this was no Spur to our Curiosity, any more than the Spring which in *Pliny's*

[*k*] ΤΗΝΕΔΟΣ, ΤΗΝΕΔΙΩΝ.  
 πολλων. Strab. Rer. Geog. lib. 13.  
 Ædific. Justin. lib. 5. cap. 1.

[*l*] Σμινθεος 'Α-  
 [*m*] Procop. de



## *Description of the Island of Tenedos.* 81

time overflow'd its Bafon in the Summer Solstice, from three o'Clock after Midnight till fix [n]. A much greater Attractive with us was the Muscat Wine of this Island, the most delicious of all the *Levant*. I fhall never forgive the Antients omitting to make the Panegyrick of this Liqueur, they who affected to celebrate the Wines of *Scio* and *Lesbos*. 'Tis no excuse to fay the Vine was not at that time planted in *Tenedos*; the contrary may easily be proved by the Medal of *Tenedos* in the Cabinet of M. *Baudelot*. Thereon is represented, on the fide of the two-edged Hatchet, a Branch of a Vine charged with a very handsom Bunch of Grapes, in token of this Fruit's abounding in the said Island. Our Concern, on this occasion, was fufficiently alleviated at *Constantinople* by Monsieur the Marquis *de Ferriol*, Ambassador of *France* there. He drinks the best Wine of *Tenedos*, and keeps the best Table in all the East, even from *Constantinople* to *China* or *Japan*.

We pass'd the 26th of *March* very near the *Island of Rabbits*, or *Island of Moors*, known to the Antients by the Name *Isle of Moors*. of the *Calydnes*: these Islands are abandon'd. The Sea being very calm, our Ship had little or no motion; so that M. *Aubriet* had full opportunity to draw a Plan of *Tenedos*: To it I fhall add a very exact Draught of the whole Island, communicated to me since my Return.

Your Lordship will permit me, before I leave the *Archipelago*, to give you an account of what I learnt at *Mycone* concerning the Island of *Nicaria*, from a Papas of that Country, who pretended to be of the Family of the *Paleologi*, tho' he had not a Shoe to his Foot, and

[n] Plin. Hist. Nat. lib. 2. cap. 103.

was forc'd to flit Deal-boards for a Livelihood. We attempted twice to pass over to *Nicaria*, but were repuls'd by the Weather.

*NICARIA.* This Island [o] is sixty Miles about, and extends from the Point call'd *Papa*, looking towards *Mycone*, as far as to the Point of [p] *Fanar*, over against Cape [q] *Catabate* in the Isle of *Samos*. *Strabo* gives to *Nicaria* but 300 Stadia of Circumference, which is no more than 37 Miles and a half. He determines the distance of these two Capes at eighty Stadia, which is but ten Miles: and yet the Grand *Bougas*, or the Canal which is between *Samos* and *Nicaria*, is 18 Miles over.

*Nicaria* is very narrow, and cross'd quite through by a Chain of sharp-raisd Mountains; for which reason it formerly was call'd the long narrow Island [r]. These Mountains are cover'd with Wood, and supply the whole Country with Springs. The Inhabitants have no other Trade to live by, but the Sale of Planks of Pine, Oak, and Timber for building or burning, which they carry to *Scio* or to *Scalanova*: and indeed the *Nicarians* are so very poor, that they beg Peoples Charity as soon as ever they are out of their own Island; yet it is intirely their own fault, for not improving their Land as they ought. They gather little Wheat, but a good deal of Barley, Figs, Honey, Wax: but after all, they are a parcel of Sots, Churls, and Demi-savages. They make their Bread in proportion to what they mean to eat for Dinner or Supper. This Bread is nothing but Buns

[o] *Ἰναεῖα καὶ Ἰναεργὶ ἐν Ἰναεῖα, whence Nicaria* [p] *Ἀ-  
κρωτήριον Δρακανόν. Strab.* [q] *Ἀκρωτήριον Καυθαρείον.  
Strab.*

[r] *Antea vocata Doliche & Macris. Plin.  
lib. 4. cap. 12.*

without Leaven, which they half-bake on a flat Stone heated very hot : if the Mistress of the House be big with Child, she has a double Portion of these Buns, one for herself, and another for her Child : the same Civility is paid to Strangers.

This Island was never well peopled. *Strabo* mentions it as an uncultivated Country, whose Pastures were of great use to the *Samians*. It is thought, at present there are not above 1000 Souls in it : the two principal Towns have about 100 Houses each ; one is call'd [s] *Masferia*, and the other [t] *Peramare*. The Villages are [v] *Aratusa*, where there are but four Houses, which is a great many ; for at [x] *Ploumara* they have but three, two at [y] *Nea*, four at [z] *Perdikis* near *Fanar*, five at [a] *Oxo*, seven at [b] *Langada*. They call a Village, in this Island, any Place that has above one House in it.

*Nicaria* has not chang'd its Name : it is call'd *Icaria*, just as in the Days of yore : but the *Franks*, who don't understand *Greek*, corrupt most Names. Every one knows that this Name is ascribed to [c] *Icarus* Son of *Dedalus*, who was drown'd hereabouts in the Sea, whence it was named the *Icarian* Sea. *Strabo* takes *Leros* and *Cos* into this Sea. *Pliny* makes its Extent only from *Samos* to *Mycone*. *M. Bochart* alone derives the Name of *Icaria* from the *Phenician* word *Icaure*, which signifies *full of Fish* ; which however is not very different from the *Greek* [d] the Antients call'd the same Island by. Be it as it will, the Fable

[s] Μασσεια.	[t] Περαμαρε.	[v] Αρατασα.
[x] Πλουμαρα.	[y] Νεα.	[z] Περδικις.
[a] Οξε.	[b] Λαγκαδα.	[c] Icaros, quæ nomen mari dedit. <i>Plin.</i>
Nat. Hist. lib. 4. cap. 12.		[d] Ichthyoesia. <i>Plin. ibid.</i>
Ιχθυοεσσα. <i>Steph.</i>		

of *Icarus* is very prettily explain'd by *Pliny*, [e] who attributes the Invention of Ship-sails to *Icarus*. *Pausanias* [f] will have it to be *Dedalus*: but take it which way you will, in all appearance the Wings which the Fable gives *Icarus* to make his escape into *Crete*, were no other than the Sails of the Ship that carry'd him to the Island we are speaking of, and where he suffer'd Shipwreck for want of knowing how to work the Sails.

All the Inhabitants of *Nicaria* are of the *Greek* Communion, and it is said their Language comes nearer the old *Greek* than that of the other Islands, where Commerce has occasion'd the Settlement of many Strangers, who have introduced infinite numbers of Words and Terminations of their respective Countries. It is highly probable, this Island has follow'd the destiny of that of *Samos*, its Neighbour and Mistress. The Isle of *Nicaria* is no where spoken of in the Relations of any War, but that between [g] *Baldwin* II. Emperor of *Constantinople*, and *Vatace* Son-in-law of *Theodorus Lascaris*: for the Fleet of *Vatace* took in 1247 the Isles of *Metelin*, *Scio*, *Samos*, *Icaria*, and *Cos*, as we learn from *Gregoras* [b].

The *Nicarians* acknowledge the Bishop of *Samos* in Spirituals. He has a Protopapas there, under whom there are twenty four Papas, who have the care of several Chapels. There is but one Monastery, call'd *St. Lesbia* [i], whose Body they have, as they believe: but this Monastery abounds with Monks all one as the Villages do with Inhabitants; for there is but one single Caloyer belonging to it.

[e] Hist. Nat. lib. 7. cap. 56. [f] Bœotic. [g] Du Cange Hist. of Emp. of Const. l. 4. [b] Nicephor. Gregoras, l. 2. c. 5. [i] Ἀγία Λέσβια.



## Description of the Island of Nicaria. 85

The Island wants Ports, as *Strabo* has observ'd. One of the principal Calanques is at *Fanar*, where was the antient Town [b] *Dracanon*. The other looks to *Scio*, and is call'd [i] *Carabouftas*, that is, the Calanque or the Port. The Ruins of the Town of *Ænoe* [k] are hard by, in a place call'd simply *the Field*, or *the Field of Rushes* [l]. Here seems to be the place where the *Miletians* brought a Colony: and as *Carabouftas* is the best Port of the Country, there's ground to believe 'tis this that was call'd [m] *Isti* at that time. The good Ports of these Quarters are in the Isles of *Fourni*, which have borrow'd their Names from their Figure; for they are naturally hollow'd in the Rocks like the Roofs of Ovens. These Islands are equally distant from *Nicaria* and *Samos* to the Leeward, and consequently more Southern. There's nothing to be seen but wild Goats.

*Strabo* affirms [n], there was in *Nicaria* a Temple of *Diana*, call'd *Tauropolium*; and *Callimachus* made no scruple to say, that of all Islands this was the most delighted in by *Diana*. *Goltzius* has given the Type of a Medal [o], representing on one side a Huntress *Diana*, and on the other a Person on a Bull, which may be taken for *Europa*; but, according to the Conjecture of *Nonius*, it is rather the same *Diana*, the Bull denoting the Luxuriance of the Pastures in the Island, and the Protection of that Goddess. This Medal was struck in the Island we are speaking of, and not in another Island of the same name in the *Sinus Persicus*. *Dionysius Alexandrinus* [p] ad-

[b] Δρακανόν. <i>Strab. &amp; Athen.</i>	[i] Καραβύσας. [l] Τὸ Κάμπο καὶ τὸ Καλά- μι. <i>Strab. Rer. Geog.</i>	[k] Ænoe, [m] Ἴσοι. <i>Strab.</i>
[o] ἸΚΑΡΙΩΝ.	[n] Εἰς τὴν καὶ Ἀρτέμιδος ἱερὸν καλεῖσθαι Ταυροπόλιον ἐν τῇ νήσῳ. <i>Strab.</i>	
[p] ἸΚΑΡΙΩΝ.	[p] <i>Vers.</i> 608, &c.	

vances, that they used to offer Sacrifice in this latter to *Apollo Tauropolis*. *Eustathius*, his Commentator, says no more than that it was a very famous Island; but he adds, that they likewise paid great Veneration to *Apollo* and *Diana Tauropoles* in the Island of *Icaria* of the *Egean* Sea: whence we must conclude, that these Deities were the Object of Worship among the Inhabitants of these two Islands. *Tauropolis* in this place signifies a Protector of Bulls; and not a Merchant, as one would think by the Name. 'Twould be tedious to relate the Sentiments of the antient Authors concerning this Name; we must abide by that of *Suidas*: it is sufficient to observe, that *Diana Tauropolis* was not only honour'd in the Islands of *Icaria*, but also in that of *Andros*, and at *Amphipolis* in *Thrace*, as we learn from *Livy* [q]. We must not confound the Name of *Tauropolis* with that of *Tauropolis*, which likewise belong'd to *Diana*. The *Tauropolis* properly was a Sacrifice altogether singular, which *Prudentius* has very well described, and has since been most learnedly explain'd by *M. de Boze*.

The [r] *Fanar* or *Fanari* of *Nicaria* is an old Tower, which used to serve for a Light-house to direct Shipping between this Island and *Samos*; for this Canal is dangerous when the Sea runs high, tho' 'tis eighteen Miles over. That of *Nicaria* at *Mycone* is near forty Miles, and from one Port to the other above sixty. Messieurs *Fermanel* and *Thevenot* were mistaken, when speaking of *Nicaria*, they took it for *Nissaro*, where are the famousst Divers of all the *Archipelago*. The Inhabitants of *Nicaria* are wretchedly poor, and have nothing to do but cut Wood: they are without either

[q] Lib. 44. [r] Φανάρι, *Lanthorn, Light-house.*

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Cadi or *Turk*: all their Affairs are managed by a couple of Administrators, who are chose annually. In 1700 they paid 525 Crowns to the Capitation, and 130 Crowns to the Customer of *Scio* for the Land-tax, and more particularly to have the liberty to go sell their Wood out of the Island. They use nothing but Hand-mills, fetch'd from *Milo* or *Argentiere*; but the *Milo* Stones are the best. These Mills consist of two flat round Stones, about two Foot diameter, which they rub one on another by means of a Stick, which does the office of a Handle. The Corn falls down on the undermost Stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to Flower; which Flower working out at the rim of the Millstones, lights on a Board, set on purpose to receive it. The Bread made hereof is better-tasted than that of Flower ground either by Wind or Water-mills: these Hand-mills cost not above a Crown, or a Crown and a half.

*I am, &c.*

G 4

LETTER

## LETTER III.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

*Description of the Islands of Samos, Patmos, Fourni, and Skyros.* NOT to break the Description of the *Archipelago*, I shall here entertain you with an Account of *Samos, Patmos, and Skyros*; tho' we saw them not till our return from *Anatolia*.

We set out from *Scalanova* for [s] *Samos* the 25th of *January*, 1702, in a *Tartane* of Captain *Dubois*, who was picking up *Turkish* Pilgrims on the Coasts of *Asia*, to conduct 'em to *Alexandria*. These Pilgrims are call'd *Agis*, and go from *Alexandria* to *Mecha*. The Opportunity was favourable, in securing us against the *Banditti*, who lurk in the [t] *Boghas* of *Samos*. These *Boghas* are the Straits at the two Points of the Island. The little *Boghas* is at the East-south-east, and its Mouth looks to the South. *Strabo* allows it to be but [u] 875 Paces broad, tho' 'tis in reality above 1000, and in length 3000. It parts the Isle of *Samos* from the *Terra-firma* of *Asia*. This [x] Strait is shut in, according to the same Author, between the [y] Cape of *Neptune* and the Mountain of [z] *Mycale*, which is just over against it in *Asia*. This Mountain, the highest thereabouts, and forked at top, is to this very day in the same

[s] *Νεάπολις ἡ πρώτη μὲν ἦν Ερεσίῳ, νῦν δὲ Σαμίῳ.* Strab. *Rer. Geog.* lib. 14. [t] *Mouths, Canals, Straits.* *Bogazi*, in *Turkish*. [u] *Seven Siadia.* [x] *Σάμος πορθμὸς, Fretum Samium.* Strab. *ibid.* [y] *Τὸ Ποσειδῶνιον.* Strab. [z] *Ἡ Μυκάλη τὸ ὄρος ἔνθεν καὶ εὐδενδεγεν.* Strab. *ibid.*

State



## Description of the Island of Samos. 89

State *Strabo* describes it; namely, a very fine Country for Hunting, well wooded, and full of Deer: 'tis call'd the Mountain of *Samson*, because of a Village of the same Name not far off, and which in all appearance was built on 'the Ruins of the antient Town of [z] *Priene*, where *Bias*, one of the seven Wise Men of *Greece*, had his Birth. The Robbers that haunt these parts in Troops, did not permit us to get a nearer Insight into this Matter, nor likewise whether the Village of *Tchangli* stands in the same Place where was the famous *Panionium* [a], where assembled the Deputies of the twelve Towns of *Ionian*, among which *Samos* held a considerable Rank: in this sacred Place the most weighty Affairs were wont to be regulated, after sacrificing to *Neptune* [b]. *Tchangli* is between *Samos* and *Scalanova*, to the North of *Mycale* [c], exactly in the Position *Strabo* assigns to *Panionium*. There wants only an Inscription to authorize this Point.

In the middle of this Strait towards its Southern Mouth, on a Rock, is erected an antient Chapel; and the little Island which the Antients call [d] *Nartecis*, is placed between this Rock and the Isle of *Samos*. *Nartecis* helps to determine the Situation of *Neptune's* Cape, which took its Name from a Temple dedicated to that God [e]. The King has a Medal of *Commodus*, the Reverse whereof represents *Neptune* and *Jupiter*; the Legend is of the [f] *Samians*.

The grand Boghas is to the [g] South-west of the Island, between the Western Point, call'd the [b] Cape of *Samos*, and the grand Isle of

[z] Πεινή. Strab. [a] Τὸ ὃ Πανιώνιον ἐστὶ τῆς Μυκάλης χῶρος ἱερός. Herod. lib. 1. [b] Strab. lib. 8. [c] Ποσειδὼν Ελικονίος. [d] Νησίδιον ἢ Ναρθηκίς. Strab. Rer. Geog. lib. 14. [e] Ἐχει ὃ νεῶν Ποσειδῶνος, περικείμεναι ὃ αὐτῆς νησίδιον ἢ Ναρθηκίς. Ibid. [f] Legend. CAMION. [g] Λιψ. Labech. [h] Καρδάκιον. Strab. lib. 14.

*Fourni*. This Strait is eight Miles broad, and not above ten Miles distant from *Nicaria*: accordingly they reckon eighteen Miles from *Samos* to *Nicaria*, from Cape to Cape. All the Ships coming down from *Constantinople* into *Syria* and *Egypt*, after resting at *Scio*, are obliged to pass through one of these Straits. The same must they do, that go up from *Egypt* to *Constantinople*. Here they meet with good Harbours, and it would be too long a Course for 'em to pass towards *Mycone* and *Naxia*: so that these Boghas are very proper Places for the Corsairs to spy what Ships pass to and fro.

Tho' the Passage from *Scalanova* to *Samos* is but twenty-five Miles, we were obliged, by reason of a Calm, to put in behind a small Rock call'd [*b*] *Prafonisi*, very near the little Boghas. We went ashore next day, the 30th of *January*, and in two Hours and a half got to *Vati*, a Village in the North of the Island on the Descent of a Mountain, within a Mile of the Port. There are scarce more than 300 Houses in this Village, with five or six Chapels; but both the one and the other are scurvily built, tho' this is one of the most considerable Places of the Island.

The Villages of the Southern Coast are [*i*] *Cora*, which in vulgar *Greek* signifies *the City*, and yet it scarce contains 600 Houses, and most of 'em empty, ever since the Country was ravaged by *Morofini*, General of the *Venetian Army*. *Cora* is two Miles from the Sea, adjoining to the Ruins of the antient Town of *Samos*. Its Air is at this time unwholesom, because of the Waters stagnating in the Plain, which formerly empty'd themselves in the Sea; yet is the Country fruitful, and pleasant to the Eye. Within a League of *Cora* is a small Village call'd [*k*] *Miles*, or the

[*b*] Περαπονισι. [*i*] Χωρα. [*k*] Μιλος.

Mills;

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Mills; next comes [l] *Barvonda*, four Miles from the Sea: the other Villages to the South are [m] *Neocorio*, two Miles from the Coast; [n] *Gueitani*, three Miles; [o] *Maratrocampo*, the like distance; [p] *Eforeo*, five Miles; [q] *Spatarei*, on Cape Coloune; [r] *Sureca* is hard by. [s] *Paleocastro* is two Miles from the Sea, North; [t] *Vourlotes*, the like; *Fourni*, three Miles; [u] *Carlovassi*, one Mile; and [x] *Castania* is at the foot of the Mountain *Catabate*, as also [y] *Albaniticorio*. We must add to these Villages, [z] *Platano*, the handsomest of 'em all; [a] *Pyrgos* and [b] *Comarea*, which are about the middle of the Island. This Island is full of Eminencies and Precipices, whence it had its Name; for, according to *Constantine Porphyrogenetes*, the antient *Greeks* used to give the Name of *Samos* to such places as were very high. There's nothing agreeable in this Island but the Plain of *Cora*. The great Chain of Mountains crossing *Samos* from one end to the other, was used to be call'd [c] *Ampelos*. Its Western Part, which dips into the Sea towards *Nicaria*, retain'd the same Name; it was also call'd [d] *Cantbarium* and [e] *Cerceteus*. 'Tis this terrible Rock that makes the Cape of *Samos*. The *Greeks* have preserv'd to it the Name of *Kerki*, which sounds somewhat like *Cerceteus*. They also call it [f] *Catabate*, which signifies a Precipice.

[l] Βαυονδα. [m] Ναυχωειο. [n] Γειλανι. [o] Μαροθροκαμπο. [p] Εφορεο. [q] Σπαταρει. [r] Συρεκα. [s] Παλαικασεν. [t] Τερλοτες. [u] Καρλοβασσι. [x] Καστανια. [y] Αλβανιτιχωειο. [z] Πλατανοι. [a] Πυργος. [b] Κομαρεα. [c] Αμπελος. [d] Κανθαριον. Strab. lib. 14. [e] Τὸ ὄρος ὃ Κερκετεύς. Strab. lib. 10. [f] Καταβάτη, Mountain of Precipices. Καταβαίνειν, descendo. Or else this Name may be occasion'd from being often struck with Thunder: Καταβάτης Ζεὺς, παρὰ τὸ καταβιβάζειν ἢ κεραυνόν. Suid. Jul. Poll. lib. 1. cap. 1. Libanius Legat. ad Julian. Pausan. Eliac. prior. Pharnutus in Jovis cognominibus, speak of Jupiter Καταβάτης, who darts the Thunder.

While

While *Greece* was in its Splendor, this Island was very populous and well manur'd. At top of the Mountains are still to be seen Rows of Walls for bounding the Lands. I don't think there are at present in *Samos* above 12,000 Men, all of the *Greek Church*. There are not above three Families of *Turks*; that of the Cadi, that of the Aga, who live both at *Cora*; and that of the Aga's Subdelegate, who resides at *Carlovassi*, or at *Vati*, the Mansion of the Vice-consul of *France*. The Aga is properly only a Waivod, sent to collect the Land-tax.

Once a year they chuse an Administrator or two in each Village, except *Cora*, *Vati*, and *Carlovassi*, where they elect two Papas and four Burghers, in case there be so many: otherwise, they take Masters of Caicks, or Labourers. The Papas themselves are nothing but Peasants advanced to Orders, without any other Merit but that of saying Mass by heart. There are above 200 of 'em, and the number of Caloyers is still greater; so that the Island is govern'd by Churchmen, who possess seven Monasteries, namely, [f] *Our Lady of the Girdle*, [g] *Our Lady of the Thunder*, [h] *Our Lady the Great*, [i] *St. Elijah*, the Convent of the [k] *Cross*, [l] *St. George*, and [m] *St. John*.

There are four Nunneries in *Samos*; one at *St. Elijah*, another near *Our Lady the Great*, a third at *Bavonda*, and the last at the Monastery of the *Cross*: we were furthermore told, there were above 300 private Chapels.

The Bishop of this Island, who is also Bishop of *Nicaria*, resides at *Cora*, and enjoys about 2000 Crowns annual Income. Besides which, he draws a considerable Revenue by blessing the Wa-

[f] Παναγία Ιαζωνή. [g] Παναγία Βρονδα. [h] Παναγία μεγάλη. [i] Ἅγιος Ἠλίας. [k] Σταυρός. [l] Ἅγιος Γεώργιος. [m] Ἅγιος Ἰωάννης Θεόλογος.



ters and the Cattle, which Ceremony is perform'd the beginning of *May*. All the Milk-meats and all the Cheefe that are made that Day, belong to the Bishop: he has likewise two Beasts out of every Herd.

The *Samians* live at their Ease, and are not tyranniz'd over by the *Turks*. The Island is rated at 1290 Billets to the Capitation, at five Crowns a Billet; which comes to 6450 Crowns. The Aga, who puts his Seal on every Billet, exacts likewise one Crown; and the Papas, who will be meddling in every thing, and who settle the Allotment of the Billets, claim ten Pence each Billet [*n*]; so that the private Men pay six Crowns ten Pence. The Customs of the Island are farm'd but at 10,000 Crowns: 'tis thought the Aga, who levies the Duties, gets full as much. Whenever a *Greek* dies without Male Issue, the Aga is Heir to all his arable Lands: the Vineyards, the Olive Plantations, and the Gardens belong to the Daughters, and his Relations may have the Refusal when the Lands are to be sold. The Aga's Silk pays 4 *per Cent.* Custom: the Aga has great Perquisites out of this Commodity.

The Women of this Island are very nasty and ugly, and don't shift above once a Month. Their Habit is a Vest after the *Turkish* manner, with a red Coif, and a Tassel yellow or white, which hangs down their back, as does their Hair, which most commonly they part into a couple of Tresses, at the Bottom whereof hangs a Bunch of small Plates of Block-tin or Silver of a coarse Alloy, for they have scarce any other in this Country.

The Land-tax here is about 12,000 Crowns. A Tenth is likewise paid out of all sorts of Grain

[*n*] *Two Timins.*

and

and Fruit, without excepting the very Onions and Gourds. They have abundance of Melons, Lentiles, French-beans, &c. The Muscadine Grapes are the best and beautifullest Fruit of the Island: when they are ripe, the Vineyards are crouded with People; every body eats his fill, and picks and chuses where he thinks fit. Good Wine might be made of 'em, if they knew how to make it, and put it into wooden Casks; but the *Greeks* are extremely nasty, and besides they can't forbear mixing Water with it: yet have I drank excellent Muscadine Wine at *Samos*, which had been carefully made for the Account of our *Smyrna* Merchants. They gather about 3000 Barrels of Muscadine at *Samos*. Each Barrel weighs 158 Pounds 4 Ounces [*o*]; and a Load of this Wine, which is a Barrel and a half, sells on the Spot from 4 to 7 Livres 10 Sous; that of red Wine is worth but 4 Livres, or 100 Sous. This is a deep-colour'd Wine, and would be good, if it were not mix'd with Water: 'tis carry'd to *Scio*, *Rhodes*, and *Napoli di Romania*. The *Greeks* pay 4 or 5 *per Cent.* for exporting this Wine, or more, just as the Custom-house Officers please: the *French* pay but half as much. No Duty is paid to the Grand Signior; [*p*] but every Piece of a Vineyard that has fifty Paces in length, and twenty in breadth, pays him [*q*] forty Sous *per Annum*.

The Impost on Oil is after the rate of 10 *per Cent.* The *Greeks* for the Export of this Commodity pay 4 *per Cent.* and the *French* 2 *per Cent.* but the whole seldom exceeds 8 or 900 Barrels, each weighing as much as the Barrels of Wine, *i. e.* 158 Pounds. They'll sell you 1139 Pound for a Crown.

[*o*] Fifty Oques. [*p*] Εξέσµος. [*q*] Ἀν Ἰσολοτες.

They

They every Year lade three Barks with Wheat for *France*. Each Bark contains 8 or 900 Measures, that is, 60,000 or 67,500 pound weight, for each Measure is 75 Pound. It is call'd a Quilot: the Quilot is three Panaches, each Panache is 8 Oques, and the Oques are 25 Pound. Besides the common Grain, they sow in *Samos* a great deal of large white Millet [*r*], which they call *Chicri*. The poorer sort, in making their Bread, mix half Wheat and half Barley and white Millet. Some mix only Millet and Barley, of both which they have Plenty in this Island.

What Figs they dry, are only for their own use: they are very white, and three or four times as big as those of *Marseilles*, but not of so delicate a Taste. Caprification is not practis'd in this Island, and therefore the Fig-trees are less fruitful here than elsewhere. We thought their Cheese none of the best: they put 'em new into Leathern Vessels with salt Water, and let 'em drain and dry at leisure: the Custom is to send once a year three Bark-load of it to *France*: 100 pound Weight costs but two Crowns, or a Sequin.

The Pine-trees, in the North of the Island, yield about 3 or 400 Quintals of Pitch: 'tis worth a Crown a Quintal, and pays 4 per Cent. Custom. [*s*] Velanides is another Commodity this Island exports to *Venice*, and *Ancona*: 'tis that sort of Acorn which the Tanners use when reduced to Powder, and of which I have given a Description already. *Samos* was antiently call'd the [*t*] *Island of Oaks*, upon occasion of the vast Numbers of Oaks it produced.

[*r*] *Milium arundinaceum plano alboque semine. C. B.*  
 [*s*] Βελάνι καὶ Βελανίδι. Gland. [*t*] Δρύσα. Steph.

The Silk of this Island is very fine; 'tis worth 4 Livres 10 Sols, or 100 Sols a Pound [u]. This Traffick, one Year with another, may be rated at twenty or twenty-five Thousand Crowns. Their Honey and Wax are admirable: fifty pound Weight of Honey sells for a Crown, but their Wax is worth nine or ten Sous a Pound. They gather no less than 200 Quintals of Honey, but of Wax scarce 100: the Quintal weighs 140 Pound, as it does in all the other Parts of *Turkey*.

The Scammony [x] of *Samos* is not over-good: it is of a red colour, hard, tough, and consequently not easy to break. It not only purges with violence, but oftentimes occasions Gripings of the Bowels, and very uneasy Super-purgations: we did not see the Plant it comes from, because it shoots not before the end of *March* or beginning of *April*. They shew'd us for the Plant of Scammony, [y] the young Stalks of a sort of Bind-weed, whose Leaves are not unlike those of our little Bind-weed, but that they are larger, hairy, slash'd at their Basis not so prettily as those of the *Syrian* Scammony. The Scammony of *Samos* answers perfectly well to *Dioscorides's* Description of it: it grows in the Plains of *Mysia* between Mount *Olympus* and Mount *Sipyli*: but 'tis strange, that in the Days of *Dioscorides* they should prefer the Juice of this Species to that of Scammony of *Judea*, which is the same with that of *Syria*; for Experience obliges us to reject that of *Mysia* or of *Smyrna*, and stick to the use of that of *Aleppo* or *Syria*. That of *Samos* and *Scalanova* is consumed in *Anatolia*. It is Custom-free, and but little is transported to the Western Parts of the World.

[u] 18 or 20 *Timins* the Pound. [x] Μαχμητὰ ἢ Μαχμηρία. [y] *Convolvulus minor*, arvensis, C. B.

The



The Fecundity of the Island of *Samos* was matter of Admiration with the Antients. [y] *Strabo* was ravish'd with every individual thing in it, except the Wine: but belike he never tasted its Muscadine Wine, or perhaps they never bethought themselves of making any. [z] *Athenæus*, after *Ætoliæ*, reports that the Fig-trees, Apple-trees, Rose-trees, and the Vines too of this Island, bore Fruit twice a year. *Pliny* [a] takes notice of the Pomegranates of *Samos*, some of which had red Seeds, others white. Besides Fruit, the Country is at this time full of Wild-fowl, Partridge, Woodcock, Snipe, Thrushes, Wood-pidgeons, Turtle-doves, Wheatears. Its Poultry too is excellent: Heath-cocks are not common there, but keep to the Sea-side between the little Boghas and *Cora*, [b] near a marshy Pool, which we have not omitted in our Chart: they call 'em [c] Meadow-partridge. There are no Rabbits in *Samos*, but abundance of Hares, wild Boars, Goats, and some Deer. They breed much Cattle: they have fewer Sheep than Goats. The *French* lade a Bark with Wooll once a year: 'tis sold at the Rate of 5 Sols for 3 Pound 2 Ounce Weight.

Partridges you may have for three-pence a Brace. The Natives not knowing how to shoot flying, wait for 'em along the Brooks where they come to drink in Drovers, like Larks: they'll kill you seven or eight at a Time, nay fifteen or twenty. The Mules and Horses of the Island are not handsom, but are good Goers; and tho' they let 'em graze as they list, without confining 'em to Inclosures, they never stray from their Owners Houses, and are easily taken up when-

[y] Ὅτι φέρει καὶ ὀρνίθων γάλα, κατὰ τας πρὸ καὶ Μένανδρου ἔφη. *Strab. Rer. Geog. lib. 14.* [z] *Athen. Deipn. lib. 14.* [a] *Hist. Nat. lib. 13. c. 19.* [b] Ταγινάρι. *Attagen.* [c] Λιβαδιπέρδικες.

ever there's occasion. They breed a great many Beeves, but know not what a Buffalo is. The Wolves and Jackals do sometimes a deal of Mischief. They have some Tygers too, which come from the *Terra-firma* by the little Boghas.

*Samos* does not want for Iron Mines : most of the Land looks of the Colour of Rust. All about *Bavonda* is full of a Bolus, deep red, very fine, very dry, and sticks to the Tongue. It is a natural Saffron of *Mars*, from whence they extract Iron, by the Assistance of Linseed Oil. *Samos* was heretofore famed for Earthen Ware [e]: perhaps it was this Earth about *Bavonda*. According to [f] *Aulus Gellius*, the *Samians* were the first Inventors of the Pottery Trade ; now no body follows it, and they use the *Ancona* Wares intirely : the [g] Jars for Brandy and Wine come from *Scio*. With taking ever so little Pains, one would find at *Samos* those two sorts of white Earth [b] which were used medicinally by the Antients ; but they don't concern themselves about such Enquiries, any more than for the *Samian* Stone, [i] which was not only of use to polish Gold withal, but was very prevalent in many Distempers.

The Emery Stone is not scarce in this Island. Oker is common about *Vati* : it takes a very fine yellow being put in the Fire, and if it lies there long, turns to a brownish red : it has no manner of Taste, and naturally stains a fillamot Colour. There is found about *Carlovassi* a very black and fine Earth, but altogether insipid ; which, because it serves to dye sowing Thread of a black Colour, should seem to partake of Vitriol.

[e] *Samia vasa etiamnum in esculentis laudantur. Plin. Hist. Nat. Nos Samio delectamur. Cic. in Verrem.* [f] *Aul. Gell. lib. 5.* [g] *Σταμίνα.* [b] *Κολλύειον καὶ ἀσθήρ.* *Diosc. lib. 5. c. 172. Plin. Hist. Nat. lib. 32.* [i] *Diosc. ibid. cap. 173. Plin. Hist. Nat. lib. 36. cap. 21.*

## *Description of the Island of Samos. 99*

All the Mountains of this Island are of white Marble. On the way from *Vati* to the little Boghas there's a very beautiful Pillar, not yet loosen'd from its Quarry. I was told there was a fine Jasper towards *Platano*. These Mountains are very cool, full of Springs cover'd over with Trees, and very delightful. The most noted Streams are that of *Metelinous*, and that which runs beyond the Ruins of the Temple of *Juno*.

The Port of *Vati*, which looks to the North-west, is the best of the Island. Ships come to an Anchor on the right, in a sort of a Bay form'd by a little Hill jutting out like a Pot-hook. This Port, which is capacious enough for a large Fleet, gave occasion to build a Town there; its Ruins, tho' without any Badges of Magnificence, look to be of a vast Extent: it has been forsaken a long time by the Inhabitants, for fear of the Corsairs. Fetching a Compass round the Island from this Port Westward, you come to the Coast of *Carlovassi*, which is fit for nothing but Caicks or large Boats, and those too must be tow'd ashore. The Port *Seitan* [*k*] is nine Miles off *Carlovassi*; but it is the worst Port of the whole Island, and the North-wind is fatal to most Vessels there. Beyond *Seitan* the Island terminates by the Mountain of [*l*] *Catabate*, which makes the Cape of *Samos*, and the Cape forms one of the Sides of the great Boghas: when a Storm threatens, you must retreat into some Port of the Islands of *Fourni*, on the right. After doubling the Cape of *Samos*, you come to *Maratracampo*: thence you pass between the Island of [*m*] *Samapoula* and the Cape *Colonne*, named the [*n*] Cape of *Juno*, on account of a Temple hard

[*k*] *Seitan*, in the Turkish Language signifies the Devil.

[*l*] *Καταβάτη*, de *κατάβασις*, Descensus. [*m*] *Ripara*.

*Plin. Hist. Nat.* [*n*] *Τὸ Ἡεῖον*. *Strab. Rer. Geog.* They also call it Cape de Cora, and White Cape. *Ασπερηλας*.

by, sacred to that Goddess. From this Cape you enter into a very convenient Port, but too much expos'd to the South-east Wind; which made the Antients to build on the Coast of *Cora*, over against the Town of *Samos*, a beautiful Mole, to shelter their Gallies: this Mole now goes by the name of *Tigani*, because of its Roundness; for in vulgar Greek *Tigani* signifies a round Cake.

In the little Boghas, over against the Mountain of *Samson*, is a Retreat for Ships, call'd the *Gally-port*; about which we discern'd the Ruins of an antient Town, and the Remains of two Temples, as we conjectured from five or six Columns lying on the Ground. The one was built on an Eminence, and the other in a Bottom: the Ruins of the Town are full of Bricks, interspers'd with some Pieces of white Marble and bits of Columns of Jasper stain'd red and white. At the Point of the Port, the narrowest Part of the Boghas, are the Foundations of an antient Tower of Marble: the People of the Country pretend there used to be Chains a-cross to bar the Strait; adding withal, that there are still to be seen on the other side, which is on the *Terra-firma*, certain massy Rings of Brass for that very purpose. The last Port of the Island is that of *Pra-sonisi*, behind a Rock so call'd, between the Boghas and the Port of *Vati*. Before you discover this Port, you pass by three or four Rocks, the chief of which is call'd *Didascalio* or *Dascalio*, within Gun-shot of the Island: this, they say, was formerly the College or School of the whole Country.

I have nothing farther to add in relation to the Ports of the Island. The old Town of *Samos* extended from the Port of *Tigani*, which is three Miles from *Cora*, to as far as  
the



the [c] great River which runs within 500 Paces of the Ruins of the Temple of *Juno*: for [d] *Strabo* advances, that one of the Suburbs of this Town was at the Cape of *Juno*: the same Author writes, that *Tembrio*, and *Procles* after him, built *Samos*. The Translation has it *Patrocles*, but 'tis much more probable it should be King *Procles*. *Vitruvius* [e] pretends, the Town of *Samos*, and the thirteen Towns of *Ionia*, were the Work of *Ion* the *Athenian*, who gave *Ionia* its Name.

Tho' *Samos* is intirely destroy'd, yet may it be divided into Upper and Lower, for the better understanding the Plan. The upper Town took up the Hill, North; and the lower ran along the Sea-shore from Port *Tigani* to the Cape of *Juno*. *Tigani*, which is the *Gally-port* of the Antients, as I said e'en now, is in form of a Half-moon, and regards the South-east: its left Horn is that famed Jettee, which *Herodotus* [f] reckon'd among the three Wonders of *Samos*. This Jettee was 20 Toises in height, and advanced above 250 Paces into the Sea. So extraordinary a Work at that time of day, is an Evidence of the *Samians* Application to Marine Matters: [g] and so we find 'em receiving with open Arms *Aminocles* the *Corinthian*, the ablest Ship-wright of his time, who built 'em four Ships, about 300 Years before the end of the *Peloponnesian* War. It was the *Samians* that carry'd *Batus* to *Cyrene*, above 600 Years before Christ: in short, we have *Pliny's* Word for it [h], that they were the Inventors of Transport Ships for carriage of Cavalry.

From the Port of *Tigani* we ascended an Eminence thick set with Marble Tomb-stones, with-

[c] Ὁ Ἰμβρασιος ποταμός. *Strab.* lib. 14. Μεγάλος ποταμός, in vulgar Greek. [d] τὸ πρῶσιον τὸ πρὸς τῷ *Hezior* *Strab.* ibid. [e] *Archit.* lib. 4. cap. 1. [f] Lib. 3. [g] *Thucyd.* lib. 1. [h] *Hist. Nat.*

out either Sculpture or Inscriptions. Thence, Northward, begin the Remains of the Walls of the upper Town, on the Slope of a rugged Mountain. This Compass continuing to the Top, form'd a large Angle towards the West, after running the whole Length of the Mountain's Side. These Walls, by what appears, were very noble, especially those in sight of *Cora*: they were ten foot thick, and in some Places twelve, built with huge Scantlings of Marble, cut for the most part facet-wise like Diamonds. We saw nothing in all the *Levant* to compare with them: the Inter-spaces were Masonry: all the Redoubts were of Marble, and had their Fausse-ports to throw in Soldiers on occasion.

The Brow of the Mountain, Southward, was cover'd with Houses in form of an Amphitheatre, and faced the Sea. Below is still seen the Place of a Theatre, the Materials whereof have been carry'd away to build *Cora*. It was situated on the right of a Chapel, call'd [*i*], *Our Lady of a thousand Sails*, or, *Our Lady of the Grotto*, on account of a remarkable Grotto fill'd with Congelations. In the Places about the Chapel are abundance of Marble Pillars, some round, others pannel'd.

Going down from the Theatre to the Sea, you behold a world of broken Pillars, most of 'em either channel'd or in Pannels; some round, thers channel'd on the sides with a Plat-band before and behind, like those of the Frontispiece of *Apollo's Temple at Delos*. There are also several other Columns with different Profiles on some adjacent Risings: their Disposition still is round or in squares, which makes me guess they serv'd for Temples or Porticos. The like we see in many other Places up and down the Island.

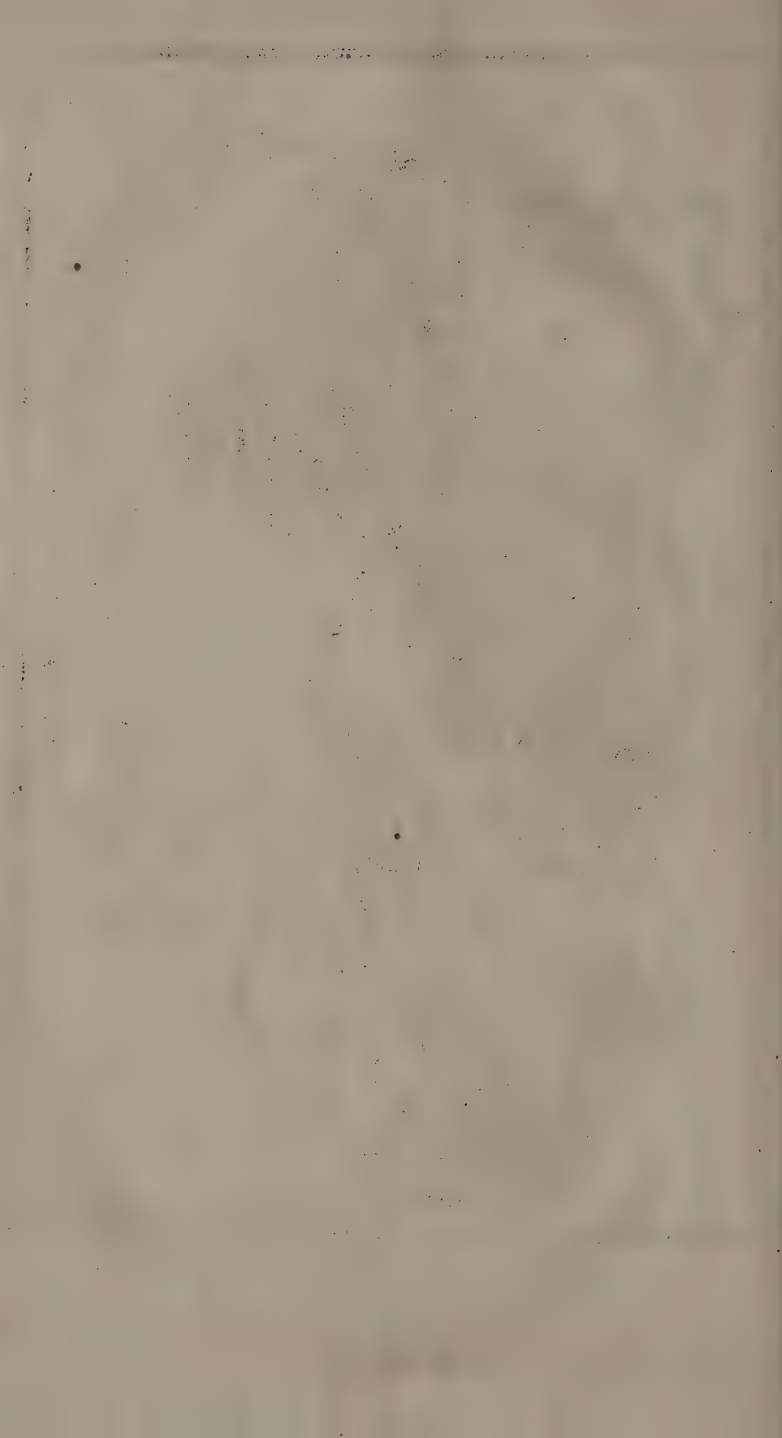
[*i*] Παναγία Κιλιαθέρισσα ἢ Σπιλιανα.

The

# ISLE of PATHMOS

Tab. 102.







*Description of the Island of Samos.* 103

The Ruins of the Houses, among which they now drive the Plough, are of ordinary Masonry, mix'd with Bricks and some pieces of Marble, adorn'd with Mouldings, or simply squared out. We saw no Inscriptions: those made when *Greece* was in its Glory, are either so broken or defaced, they can't be understood.

As for the Breadth of the Town, it took up part of that fine Plain which comes from *Cora* as far as to the Sea, Southward; and Westward, as far as to the River that runs beyond the Ruins of *Juno's* Temple. The Water was convey'd by an Aqueduct, the Remains whereof are still in part to be seen as you come from *Miles* to *Pyrgos*, as likewise at the Port of the [*k*] Farm of the grand Convent of our Lady. These Canals or Aqueducts were of excellent Brick made of *Bavonda* Earth, and were very neatly set in.

Besides this Aqueduct, the Waters that come from *Metelinous*, empty themselves likewise at the Entrance of the lower Town, after having pass'd under the Arches of an Aqueduct cross the Dale leading from *Cora* to *Vati*. On the right of this Dale is the Mountain whereon is built the upper Town: on the left is a Mountain, which I shall hereafter call the perforated Mountain, for certain Reasons which shall be given. You pass over this small Stream along the Sea-shore, going from *Tigani* to the Ruins of the Temple: hereabouts are still to be seen the Badges of a very considerable Christian Church. Beyond this Stream you cross another, which comes directly from *Cora*, and in all appearance serv'd the upper Town with Water.

[*k*] Μετόχι τῆς μεγάλης παναγίας. Μετόχι, which signifies in vulgar Greek a Farm, a Country-house: it comes from μετοίκησις, habitatio.

On the left of the Dale, near to the Aqueduct that crosses it, are certain Caverns: the Entrance of some of 'em was artificially cut; and if we may believe the People of the Country, they have serv'd for above 2000 Years as Sheltring-places to the Sheep, Goats, and Cows: and for that reason the Land there is full of Nitre. We were told they had shut up one of these Caverns where this Salt is perfectly crystalliz'd: the *Turks* are neither industrious nor ingenious enough to make use of it, and would lay by the heels such *Greeks* as should presume to touch 'em.

In all appearance some of these artificial Caverns were what *Herodotus* says were rank'd among the most wonderful Performances of the Greek Nation. *Eupalinus*, the Architect of *Megara*, was the Contriver of this likewise. *The Samians*, to use the words of *Herodotus*, bored through a Mountain 150 Toises deep; and in this Opening, which was 875 Paces long, they form'd a Canal twenty Cubits deep and three Foot broad, to convey to their Town the Waters of a beautiful Spring. The Entrance of this Opening is still to be seen: the other parts have been fill'd up since then. The beautiful Spring which tempted 'em to go upon so great a Work, is doubtless that of *Metelinous*, which I shall take notice of in its proper place; for this Village is seated on the other side of the bored Mountain. From this marvellous Canal the Water pass'd through the Aqueduct that crosses the Dale, and proceeded to the Town by a Conduit, which took the same turn as the Canal of *Cora*. The Canal that cross'd the Mountain, is of a surprizing deepness; but this perhaps they were obliged to, for preserving the Level of the Spring. *Laurentius Valla* had no good Grounds for believing that the Breadth of its Canal was triple its Depth; for certainly the Opening, by  
what

what now appears of it, could not be above sixty Cubits broad: besides, a Canal of this diameter, and twenty Cubits deep, would be capable of carrying a large River instead of a Spring. *M. du Ryer* seems not to have understood this Passage of *Horodotus* [l]; for, according to his Translation, the Spring should issue out of the bored Mountain; whereas the Mountain was bored on purpose to bring the Water that way.

Some 500 Paces from the Sea, and almost the like distance from the River *Imbrasus*, towards Cape *Cora*, are the Ruins of the famous Temple of [m] *Samian Juno*, that is, *Juno* the Protectress of *Samos*. The more ingenious sort of *Papas* still call it by the Name of *Juno's* Temple. *Menodotus* the *Samian*, cited in *Athenæus* as the Author of a Tractate about the Curiosities of *Samos*, says that it was built by *Caricus* and some Nymphs; for this Island was first in possession of the *Carians*. *Pausanias* says, it was suppos'd to be the Work of the *Argonauts*, who had brought from *Argos* to *Samos* a Statue of the Goddess, and that the *Samians* asserted that *Juno* was born on the Banks of the River *Imbrasus* under one of those Trees we call [n] *Agnus Castus*. It is true these Trees are very frequent along this River, and indeed throughout the Island, and the whole *Archipelago*. The Stump of the *Agnus-castus* was shewn in way of Veneration for a long time in the Temple of *Juno*. *Pausanias* proves also the Antiquity of this Temple from that of the Goddess's Statue, which was the Workmanship of *Smilis* Sculptor of *Egina*, Cotemporary of *Dedalus*. *Clemens Alexandrinus*, on the Credit of *Æthlius* a very antient Author, observes, that the Statue of *Juno* at *Samos* was

[l] Ἀπὸ μεγάλης πηγῆς. *Herod. lib. 3.* [m] Ἰερόν τῆς Ἥρας. *Deipn. lib. 15.* [n] Ἀγύγος in antient and modern Greek.

only a Stump of Wood, afterwards form'd into a Statue. *Albenaëus*, on the Veracity of the same *Menodotus* whom we just, now mention'd, forgets not a famous Miracle which happen'd when the *Tyrrhenians* would have carry'd off *Juno's* Statue: those Pirates were wind-bound, till such time as they restored it again to its place. The Island was much resorted to on account of this Prodigy, which had spread its Fame far and near. [o] The Temple was burnt by the *Persians*, but it was not long e'er it was rebuilt, and so heap'd with Riches, that in a very short space of time there was no room for the Statues and Pictures. *Verres* in his Return from *Asia*, notwithstanding the Example of the *Tyrrhenians*, made no scruple to rifle this Temple of whatever was valuable: *Cicero* very justly reflects on him for this Impiety. Neither did the Pirates shew any more respect to this Edifice in *Pompey's* time. *Strabo* calls it a great Temple fill'd with Pictures and antique Ornaments: among which, doubtless was that of the Loves of *Jupiter* and *Juno*, represented so natural, that *Origen* [p] reproaches the Gentiles with it. There was likewise in the Temple of *Samos* a Court or Yard for the Statues, among which were three Collofusus-like by *Myron*, on the same Base. *Mark Anthony* carry'd 'em away, but *Augustus* restored those of *Minerva* and *Hercules*, and only sent that of *Jupiter* to the Capitol, to be placed in a little Temple he caus'd to be built there.

Of so many fine things, we found but two Reliques of Columns, and some Bases of the beautifullest Marble I ever saw. Some Years ago the *Turks* imagining that one of these Columns was full of Gold and Silver, attempted to demolish it by firing some Cannon at it from on

[o] Pausan. 533.

[p] Lib. 4. contra Cels.



board their Gallies : and accordingly damaged it very much.

Some Bases of Columns are still to be seen, and look to be squared out into a Parallelogram (or long Square) but being intermix'd with several Tympanums of demolish'd Columns, there's no ascertaining the Disposition, and consequently the Plan of the whole Edifice, which, according to *Herodotus*, [q] was the third Wonder of *Samos* : that Author owns it was the most spacious Temple he ever beheld ; and, but for him, we had never known who was the Architect : he was a *Samian*, one *Rhæcus* by name.

This *Rhæcus* had therein employ'd a very particular Order of Columns, as may be seen by the Figure. It is indeed neither better nor worse than the *Ionian* Order in its infancy, void of that Beauty it afterwards acquired. The Basis of the great Column just now mention'd is two Foot eight Inches high, with a large round Cordon below, an Inch high : the Base is adorn'd with five annular deep Channellings : the other part of this Base is of the diameter of the Shaft, but it is terminated by a little Cordon or Edging : this Basis is posited on a Pedestal eight Inches high, girt with five Rings like so many Hoops. There remains but one single Chapter, which we caus'd to be uncover'd, for it was bury'd in the inclosure of the Temple : this Chapter, which at this time is the only one in the World of its kind, is one Foot seven Inches high, and answers to the Profile of its Base. Its Tympanum has a large Rouleau one Foot high, on which are cut Eggs in Relief, each within its respective Border ; and from the Interspaces of the Borders hang Points like Flames of Fire. There is a small Astragal below the Roulea : the Plan which bears upon the

[q] Lib. 3.

Shaft

Shaft or Body of the Column, is four Foot three Inches diameter, and concludes also in a small Astragal. The Frontispiece of the Temple faces the East and the Town of *Samos*, as may be guess'd from the Range of the two Columns mention'd before; for they range from North to South. We dug above two Foot to come at the Pedestal that supports the Base of the largest Column, and this Pedestal bears on a well squared Piece of Marble, which perhaps was part of the Steps of the Temple. Standing, as it does, in a bottom, no wonder the Water has in so long a space of time brought Earth enough to cover 'em. If these Conjectures are true, the Face of the Temple must not have been above 24 Toises long, for there's but that distance from the great Column to that with one Tympanum: however, as we have *Herodotus* and *Strabo's* word for it that it was a great Temple, it is highly probable this is but part of that Face. We must not be govern'd by the Draught of that Temple, as we find it on old Medals; for oftentimes they represent different Temples under the same Form, as I myself have observ'd in some of the *Levant*, where the Temples of *Ephesus* and *Samos* were of the same Design.

As for the Goddess, she was differently habited, according to the parts she acted: she was made to preside in [r] Marriage, in [s] Child-birth, and [t] other Accidents natural to Women:

[r] Juno Pronuba. Itaque nobilissimum & antiquissimum templum ejus est Sami, & simulachrum in habitu nubentis figuratum: & sacra ejus anniversaria nuptiarum ritu celebrantur. *Lactant. lib. 1. de falsa Relig. cap. 17.*  
 [s] Juno Lucina, apud Terent. in *Andr. act. 3. scen. 1* Juno à juvando dicta, inquit Donatus. Lucina ab eo quod in lucem producat: sic apud nostros Junonem Lucinam in pariendo invocant, ait Cic. lib. 2. de Nat. Deor. [t] Dea Mena menstruis fluoribus præest. *Aug. de Civ. Dei, l. 7.*

but

but as for the Garb peculiar to each respective Ceremony, he must be a better Antiquary than I am, to ascertain it. All I know of the matter, is, that the Crescent or Half-moon on her Head, and under her Feet, denoted the Monthly Influence she had on the Fair Sex: whence she was call'd the Goddess of the Months. For this reason, perhaps, she was represented on the Medals [v] of this Island with Bracelets hanging from her Arms down to her Feet, with a Crescent over all. The Crescent signify'd the Months, and the Bracelets shew'd that she had taught the Women how to reckon certain Days: as we still see the People of the East cast their Accounts by the Beads of their Bracelets.

After all, I know nothing more obscure than these pretended Bracelets of *Juno*; for I see no foundation to believe with [x] *Tristanus*, that what I take for Bracelets, should be Beards of a Ship's Anchor. Be it as it will, there's no great harm in venturing sometimes into the Ocean of Discoveries, tho' it abounds with Fictions. I therefore propose it to the Curious to examine, whether these same Bracelets with a Crescent over 'em, may not be an Attribute of *Juno*, betokening what I have said above concerning Women; or else, whether they are only a sort of Ornament which *Juno* advis'd 'em to wear; for that Goddess was the Inventor of Dress, according to St. *Athanasius*.

*Tristanus* has given a Type of a Medal of the *Samians*, representing *Juno* with a very bare Neck. She has a Tunick reaching to her Feet, with a Girdle very tight about her: the folding of the Tunick makes a sort of Apron: her Veil hangs from the top of her Head to the bottom

[v] MHNH CAMION, *Is the Legend of a Medal of Augustus and Livia in Patin. Numism. Imp. Rom.* [x] *Comment. Hist. tom. I.*

of the Tunick. The [y] Reverse of a Medal in the King's Cabinet, represents this Veil at its full stretch, making two Angles on the Hands, one Angle on the Head, and another at the Heels. I have some Medals of *Samos*, where *Juno's* Neck is cover'd with a sort of Camail, beneath which hangs a Tunick with the Girdle placed cross-wise. The Head of the last Medals is crown'd with a Hoop resting on each Shoulder, and supporting on the top of its Bow a sort of Ornament picked below, widening above, like a Pyramid revers'd. On one of the Medals in the King's Cabinet, that Goddess wears on her Head a [z] Bonnet sharp-pointed, terminated by a Crescent: on other [a] Medals in the same Cabinet is seen a kind of Basket serving that Goddess for a Head-dress, the other parts of her Habit resembling our Benedictine Monks. The Head-geer of the *Turkish* Women is very like this of *Juno*, and makes 'em look very graceful: that Goddess was undoubtedly the Inventress of this becoming Dress for the Head, and which our Commodores have since imitated. *Juno*, who presided at Nuptials, wore a [b] Crown of Cyperus (a sort of Rush) and of those Flowers call'd by us *Immortal*. A little Basket was fill'd with 'em, and fasten'd to the top of the Head: from hence perhaps comes the custom now in use in the *Levant*, of putting Crowns on the Heads of the new-marry'd Couple. The Abbot *de Camps* has a fine [c] Medallion of *Maximin*, on the Reverse whereof is the Temple of *Samos*, with *Juno* in the Nuptial Habit, and two Peacocks at her Feet. [d] This Habit differs not from those we have been speaking of, and Peacocks are represented on it, because they

[y] *Graved in Spanheim, ib.* [z] Πάτος ἐνδυμα τῆς Ἥρας.. Hesych. [a] *Graved in Spanheim, ib.* [b] Πυλάειον in Athen. Deipn. lib. 14. Jul. Pol. lib. 5. cap. 16. [c] CAMION. [d] Athen. ibid.



### *Description of the Island of Samos.* III

were bred about that Goddess's Temple, as Birds sacred to her.

Besides all these Medals I have been mentioning, I met with a very fair one of *Tranquillina*, on the Reverse whereof is *Meleager*, or rather *Gordianus*, the Husband of that Empress, who slew a wild Boar in hunting. In the King's Collection there are more Medals of the same Type, and another with the Head of *Decius*.

The third of *January* we lay within a Mile and a half of *Cora*, in the Farm of the great Convent of the Virgin. This Farm is but a quarter of a League from the Ruins of a Temple, in a Plain full of Vines, Olive, Mulberry, and Orange-trees, especially about *Miles*, which is not above two Miles from the Farm. The first of *February* we set out for the great Convent ten Miles from the Farm, and dined there: it is situated half way up agreeable Mountains, cover'd with Holm-oaks, Pine-trees, Philarea, Adrachne: we found some Stocks of this Tree with large Fruit ending in a point; it shall be described hereafter, as also a fine sort of Germander with Betony-leaves, which grows about the same place. After we had eaten some Olives, and drank a Glass or two of rat-gut Wine in this Convent, we went to *Pyrgos*, a Town seven Miles off; the Neighbourhood whereof abounds with a fine sort of [a] *Cachrys*, which at this time was in flower. The second of *February* we went through *Platano*, eight Miles from *Pyrgos*, thence by the Convent of *St. Elijah* four Miles off. That Evening we lay at *Neocorio*, which is one of the three Villages that form the Town of *Carlovassi* two Miles from the Sea.

[a] *Cachrys Cretica*, *Angelicae folio*, *Asphodeli radice*, *Coral. Ins. Rei Herb.* 23.

The

The third of *February* we took horse for the great Mountain of *Catabate*, which is at the farther end of the Island: our Guides led us directly to *Marathbrocampo*, eight Miles from *Carlovassi*, and we spent the Night in St. George's Farm belonging to the Convent of St. *John* of *Patmos*.

The fourth of *February* we went to see the Chapel, or rather the Hermitage of [b] *Our Lady of fair Appearance*, which is four Miles off, in a Bottom commanded by some hideous Rocks. The Solitude is charming, but the Mouth of the Cavern where the Chapel stands, is frightful: you go up by a Stair-case almost perpendicular. In the bottom of the Cavern they have cut a beautiful Conservatory of Water, which they draw up from an amazing Profundity. This Chapel is as homely as the other *Greek* Chapels.

Our Guides cou'd by no means be prevail'd on to advance farther on the Mountains: the Cold was very piercing, and their Mules would have been starv'd with hunger in those desert Places: so we return'd to *Marathbrocampo*, in order to visit another Solitude more gloomy than the former, and very properly named, [c] *Our Lady of the Bad Way*. We did not get thither till next Day, after having cross'd over not a few Mountains over-run with Pine-trees, Broom, and Arbuté-trees: this solitary place gave us hopes of finding some Plants worthy notice.

The Chapel of *Cacoperata* is also in a Cavern, into which you go through a sort of Trap-door cut in the Rock. The *Greeks* love to build their Chapels in places of the most difficult access, which they fancy more proper to strike an Awe and inspire Devotion, than such as are in an open serene Spot of Ground. *Cacoperata* is one of the most dismal Hermitages I ever saw in my life:

[b] Παναγία Φαναγορδίν. [c] Παναγία Κανοπέρατα.  
the

the Path that leads to it is about 300 Paces long, cut in the craggy Rock, and not above half a Foot broad in some places: on the left hand 'tis as much as one can do to keep from falling, on the right are nothing but Precipices made by Nature directly perpendicular, where a Man would be dash'd to pieces, should his Foot happen to slip.

We went back that Day to *Carlovassi*, and embark'd for *Nicaria* the next Day, being *Febr. 6*, but the South-west Wind [*d*] forc'd us into Port *Seitan*, not above nine Miles from *Carlovassi*. They may well call this Port by the Name of *Seitan*, which in *Turkish* signifies the Devil. We were fain to hale our Caick ashore; and in the Night-time a Vessel was lost, laden with Wine for the *Simies*. The North-wind kept us at *Seitan* till the twelfth of *February*. We lodg'd in a Cave, where we burnt nothing Day and Night but Laurels, Adrachnes, and Storax. We had but a very indifferent time of it: our Biscuit began to fall short, and the Weather was unfit either for Hunting or Fishing: 'twas as much as we could do to catch a few of the Fish call'd the Goats-eyes, or the like: but what was still worse, we had drank out all the Water we could find among the adjoining Rocks, where we carry'd our Leather Bottles [*e*] made pyramidal (the Fashion there) and fill'd 'em by the help of Sea-onion Leaves folded pipe-wise. We empty'd a Well dug long since on the edge of the Sea, but the Water of it was saltish. At length the Weather turn'd fair on the 13th: we laid hold of the Opportunity to go to *Patino*, which is the famous Island of *Patmos*, whence we return'd to *Carlovassi* the 18th of *February*, and landed the same Day a Mile on this side *Carlovassi*, to go see a Greek Chapel, call'd [*f*] *Our Lady of the River*. This Chapel

[*d*] Labech.

[*e*] Mataras.

[*f*] Παναγία τῆς ποταμῦ.

is at the Foot of a Mountain, but in a manner abandon'd: there are four fine Columns of ash-colour'd Marble, the Chapters whereof have double Rows of Acanthus Leaves: they are the Reliques of some old Temple, at least they should be so, from what old Marble Monuments we saw hard by, particularly an Architrave of red and white Jasper. May it not be the Temple of *Mercury*, [g] held in particular Reverence by the *Sami*ans, who likewise struck a Medal [b] to him representing on one side the Genius of their City, and on the other that God of Thieves, with a Purse in his Right-hand, and a Caduceus in his Left?

Tho' it rain'd without ceasing, the 19th and 20th of *February*, that did not hinder our going from *Carlovassi* to *Vourlotes*, which is a Village ten Miles distant from thence, and but two Miles from the Sea, at the Foot of the coldest Mountains of the Island. On the North Coast we met with some very fine Plants. *Vourlotes* is so call'd from the Isles of *Vourla*, right against the antient *Clazomene*, situate at the Entrance of the Bay of *Smyrna*: for *Samos* having been sack'd and depopulated after the Peace of *Constantinople*, was given by the Emperor *Selim*, Anno 1550, to the Captain-bashaw *Ochiali*, [i] who caus'd to be transported a variety of *Greeks*, to improve the Lands: those of *Vourla* settled at *Vourlotes*, some *Albanois* built *Albaniticori*, and those of *Metelin* were establish'd at *Metelinous*.

The Rain still continuing the 21st of *February*, we could scarce get to the Convent of [k] *Our Lady of the Thunder*, which is but a Mile

[g] Ερμῆς Χαιρότης, *Mercurius munificus*. *Plutarch. de Quæst. Græc.* [b] ΔΗΜΟC ΚΑΜΕΙΩΝ ΕΠΙ ΔΥΚΑΝ-ΔΡΟΥ ΙΕΡΕ. Sub *Lyfandro* sacerdote. [i] Relat. of the Voyages of *M. de Breves*. [k] Παναγία Βρονδά.

from



from *Vourlotes*. Besides the Rain, which held Day and Night all the rest of the Month, the South Winds [1] did a world of damage. 'Tis true, they did not carry away the tops of Houses, because they are terrass'd; but they overturn'd the Houses themselves, especially in the Country, where they had more scope to exercise their fury. The Sea was as it were on fire, the Thunder was really terrible: we were somewhat cheary, when they told us it never rain'd in the *Levant* but in Winter, nor thunder'd but at this time of the Year.

For these Reasons we kept within Doors in the Convent, from whence we could hardly stir 200 Paces: it being a stout solid Building, we were safe enough. This Convent has a good Revenue, but affords but very indifferent Accommodation. Among other Rarities, they shew'd us the Dean of Mankind, if I may so say; an honest Caloyer 120 Years old, who still amuses himself with cutting of Wood, and looking after the Mill. We were inform'd he never in the whole Course of his Life drank any thing but mere Wine and Brandy. Lest such an Instance be urg'd to countenance those who drink Wine to excess, I shall subjoin another quite contrary to it: M. *Luppazuolo*, a Greek by Nation, and Consul of *Venice* at *Smyrna*, never drank any thing but Water, and yet lived to be 118 Years of Age. So that no conclusive Argument can be drawn from the Use of Drinks: for M. *Luppazuolo* could not endure even Coffee or Sherbet: but what redounds more to the honour of his Memory, is, his having one Daughter 18 Years old, and another 85, without reckoning a Son, who dy'd near 100 Years old.

We were prevented by the blustering of the Weather from narrowly inspecting some fine sorts

[1] *Siroc.*

of Renunculus with a blue Flower. There was but little Snow on the Mountains the 23d of *February*, but a great deal of Hail big as Peas. These Mountains are cover'd with two sorts of Pine-trees; [*m*] but there are no Fir-trees, whatever the Inhabitants say, who call by that Name a beautiful sort of Pine, which is at *Paris* in the Parterre of the Royal Garden, with Leaves about five Inches long, and one Line broad, stiff, flat on one side, round on the other: its Fruit is four Inches long, an Inch and a half thick, very picked, consisting of very large and hard Scales. These Pines rise to a great height, and are fit to make Ship Masts; they yield abundance of Turpentine, but it runs in waste, tho' 'tis very clear and well-looking. [*n*] The other Pines on these Mountains are the common sort growing in all hot Countries.

From these Mountains we cross'd the Island for *Cora*, where we had hopes given us of finding some antient Inscriptions; yet we met with nothing but a few Epitaphs since the Christian *Æra*, and those in private Houses. The Ladies of *Cora* seeing us so intent on Plants, brought us one, and caus'd us to be ask'd if we knew its Virtues: it was very like that call'd [*o*] *Tartonraire* at *Marseilles*. After thanking them for their Nofegay, we caus'd 'em to be told they were in too good a state of Health to need the use of it, and that even in *France* it was never prescribed but to Persons of the strongest Constitution: they burst into a Fit of Laughter, and pointed to their Head-dress, which our Interpreter told us was to let us know they made use of this Plant to dye their Veils yellow. A Moment after, he shew'd us two or

[*m*] *Ελάτη*. [*n*] *Pinus sylvestris, maritima, conis firmiter ramis adhærentibus. J. B.* [*o*] *Thymelæa seu Tartonraire, Lini foliis argenteis. Carol. Insb. Rei Herb. 41.*

three of these Ladies sweeping their Terrace, and pointing at their Brooms, to signify that it was call'd [p] *Broom-herb*. When they use it to dye with, they cast the tops of the Herb into boiling Water; after some Bubblings, they add a little [q] *Alom-powder*, then put in the Linen, Cloth, or Skins, and let 'em soak all Night off the Fire. It dyes a very good Yellow, but I'm of opinion a more perfect Colour might be made of it by more skilful Hands. This Plant differs not from that on the Coasts of *Provence*, only its Leaves are narrower and longer. M. *Wheeler* [r] has observ'd the difference.

The 24th of *February*, maugre the bad Weather, we got to *Vati*, designing to embark for *Scalanova*, and so pass to *Smyrna*; but were detain'd by the continual Rains and contrary Winds at *Vati* till the middle of *March*. It was a little Deluge, nothing but Torrents running down from the Mountains, which at another time are calcin'd in a manner; whence its Name of *Samos* [s], i. e. a dry sandy Soil.

In the interim we went to see a handsom Village call'd *Metelinous*, two Miles off *Cora*. *Metelinous* took its Name from the Isle of *Metelin*, being built, or rather rebuilt, by a Colony of Inhabitants of this Island, transported thither after Sultan *Selim* had given *Samos* to the Captain-bashaw *Ocbiali* [t]. Ever since that Admiral's death, the Revenue of *Samos* is appropriated to a Mosque he caus'd to be built at *Topana*, one of the Suburbs of *Constantinople*: this Mosque still bears the name of its Founder, and the Suburb that of the

[p] Σαρωμάραχι, Broom-herb. Σάρωμα, a Broom. [q] Στίψη. [r] Voyage into *Dalmatia* and *Greece*, tom. 1. [s] Σάμος quasi ἄμμος, arena. Et Samia genitrix quæ delectatur arena. *Juv. Sat.* 16. vers. 6. [t] Relation of M. *de Breves's* Voyage.

Artillery which is cast there; for *Top* in *Turkish* signifies a Cannon, and *Hana* a House: thus *Topana* is an Arsenal or Foundery for Cannon.

The Spring of *Metilonous* is the best in the Island, and must be one of those two mention'd by *Pliny* [v]. I make no doubt it was conducted to the Town of *Samos*, cross the Mountain mention'd by *Herodotus*: this Author calls it *the great Spring*, and the Mountain is between *Metelinous* and the Ruins of *Samos*. The Disposition of the Places proved perfectly favourable, the Moment they had conquer'd the difficulty of boring it; but in all probability they were not exact enough in levelling the Ground, for they were obliged to dig a Canal of twenty Cubits deep, for carrying the Spring to the place design'd. There must have been some Mistake in this Passage of *Herodotus*. *Joseph Georgirene*, Bishop of *Samos*, was no doubt a very diligent Inquirer into all these things; but the Description he has given of *Samos*, *Nicaria*, and *Patmos* is so scarce, tho' translated out of vulgar *Greek* into *English*, that I have not been able to procure it.

At the corner of the Church of *Metelinous*, before this Spring, is set in breast-high an antient Bas-relief of Marble, perfectly fine, which a Papas found some Years ago, digging up a Field: it is two Feet four Inches long, fifteen or sixteen Inches high, three Inches thick, but lying low to the Ground, the Heads of it are extremely battered. The Bas-relief contains seven Figures, and represents the Ceremony of imploring the Succour of *Esculapius* in the case of some sick Man of Quality: he is sitting up in his Bed, his Head and Breast rais'd, holding a Pitcher by both Handles: the God of Physick is seen on his right Hand, towards the Bed's Feet, in the shape

[v] Gigartho & Leucothea. *Nat. Hist. lib. 3.*

of



of a Serpent: the Table, which is right against the Patient, and standing on three Feet like Goats-feet, is spread with a Pine-apple, two Flaggons, and two things like Pyramids placed at each end. On the right sits a Woman in an Elbow-chair, with a very high back to it. The Drapery of this Figure is very good, and the Sleeves fit pretty tight: her Face fronts you, and she seems to be giving directions to a He-slave close by her, and who is habited in a loose Coat over a Vest. At the foot of the Bed is another Woman sitting on a low Stool, cover'd to the Ground with Cloth: she is habited like her in the Elbow-chair, but you only see her sideways: this perhaps is the sick Man's Wife, for there stands before her a young Child naked, with a Dog fawning about him. A young She-slave is also placed behind this Woman, and is dress'd in a short Coat without Sleeves, under which falls a sort of Under-petticoat full of Plaits: she rests her left Hand on her Breast, and in her right, which is erect, she holds a Heart with the point upwards. Farther off, at the extremity of the Bas-relief, is seen another He-slave stark naked, who with one Hand is taking Drugs out of a Mortar, to put 'em in a Cup which he has in the other Hand, and to whom *Esculapius* seems to be giving order to pour them into the Vessel held by the Patient. Along the top of the Bas-relief runs a kind of Border, broken, and divided into four long square Pannels: in the first is represented a very fine Head of a Horse; the second contains two Flames; the third is adorn'd with a Helmet and Cuirass; the fourth is broken, and leaves nothing to be seen but the Rim of a Buckler. Doubtless these Attributes were intended to set forth the Inclinations and Employments of the Patient.

While we were considering the Beauty of this Bas-relief, they presented us with some Medals; the best whereof was that of the famed *Pythagoras*, who will be for ever an Honour to this Island, on account of the Rank he held among the antient Philosophers: but I'll be sworn there are none of his Disciples now left in *Samos*; for the *Samians* are no more fond of fasting, than they're Lovers of Silence. The Medal we are speaking of, has the Head of *Trajan* [u]: *Pythagoras* is on the Reverse, sitting before a Column, which bears a Globe, on which that Philosopher seems to be pointing to something with his right Hand. The same Type is in *Fulvius Ursinus*, but *Pythagoras* rests his left Hand on the Globe. The like Medals are also seen with the Heads of *Caracalla* and *Etruscilla*, the fairest I ever saw in the King's Cabinet, struck with a *Commodus* [x] on it, and on the Reverse *Pythagoras* pointing with a Rod to a Star on a Celestial Globe: this must be the Star of *Venus*, which he was the first Discoverer of, as we are told by *Pliny* [y].

On the left Hand of the Spring of *Metilonous* is an Inscription, whose Characters have the Appearance of being well done, but they are not now legible: perhaps the Name of the Spring may be pick'd out by some abler Heads; perhaps too this Inscription records the Names of those, who undertook to convey this beautiful Spring to *Samos*. This Spring, at present, falls into a little Brook, that empties itself in the Port of *Tigani*.

At length, not knowing how to dispose of our time, we made an Enquiry among some of the most eminent Men of the Island concerning

[u] ΤΡΑΙΑΝΟΣ ΔΕΚΙΟΣ. Legend. ΠΥΘΑΓΟΡΗΣ  
 CAMIΩΝ. [x] ΑΥΤΟΚΡΑΤΩΡ ΚΑΙΣΑΡ ΜΑΡΚΟΣ  
 ΑΥΡΗΑΙΟΣ ΚΟΜΜΟΔΟΣ ΣΕΒΑΣΤΟΣ. [y] Hist.  
 Nat. lib. 2. cap 8.

a pre-

a pretended Light, which the Mariners fancy they see in the Cape of *Samos* when they're out at Sea, and which is invisible on shore. These Doctors assured us, it appear'd in so steep a Place, that no Person could be suspected to inhabit there, and that this Fire must needs be miraculous: for my part, I am persuaded of the contrary; and supposing that any such Fire was ever perceiv'd, I doubt not but it was kindled either by the Cailoyers or Shepherds, partly to divert themselves, and partly to preserve the Memory of a thing the Papas of the Island call [z] *a great Miracle*.

We catch'd at a Glance of the Sun, to make our Geographical Remarks.

*Scalanova* is between the North-east and east.

Cape *Coraca* between the North and North-north-west.

Cape *Blanc* between the North-west and the North-north-west.

*Scio* North-west.

*Patmos* between the South and South-south-west.

*Siagi* North.

*Ephesus* North-east.

The highest Top of *Mycale* or *Samson* between the East and East-south-east.

The Isle of *Arco* between the South-south-west and the South-west.

*Gatonisi* South.

*Cos* or *Stanchio* between the South and the South-south-east.

*Palatia* or *Miletus* South-south-east.

This, my Lord, is all I have to say touching the Island of *Samos*. We must return to Port *Seitan*, to give an account of our Voyage to *Patmos*. Notwithstanding our Eagerness to go to *Nicaria*, we were fain to tarry in this Port for want of a fair Wind; so we resolv'd to range the

[z] *Méya Saûma*.

Coast

Coast and Cape of *Samos* in the mean time [a]: this Cape is ten Miles from *Seitan*. Our Design was to enter the greater *Boghas*, which is between this Island and that call'd the Great *Fourni*.

**PATMOS.** They reckon forty Miles from the Cape of *Samos* to the Isle of *Patmos*,  
**Patino.** now call'd *Patino*. We cast anchor in

*Port de la Scala*, which is one of the finest Ports throughout the *Archipelago*, and faces the North-west and the East. That of *Gricou* is likewise an admirable one: it is in the South-east, and has two Openings form'd by a Rock just at the Entrance: one of these Openings is turn'd to the South-east, and the other to the North-west. *Sappila* is another good Port, between that of *Scala* and *Gricou*, but expos'd to the North: the Port of *Diacorti*, which is in the South-east of the Island, and into which the South and Labech blow so as to hinder the coming out, is not fit for Barks, any more than that of *Merica*, which is turn'd to the Mistral, and which is on the West of that of *la Scala*.

*Patmos* is considerable for its Ports, but its Inhabitants are not much the better for 'em. The Corsairs have oblig'd 'em to quit the Town which was in the Port of *la Scala*, and to retire two Miles and a half up the Hill about St. *John's* Convent.

This Convent is as a Citadel, consisting of several irregular Towers: it is a very substantial Building, on a very steep Rock. We were told, that the Emperor *Alexis Comnenes* was the Founder of this Monastery. Its Chapel is small, and painted after the *Greek* manner, than which nothing can be more paltry: the Sexton made us pay a Crown for shewing us the Body of St.





Port of PATHMOS.



*Christodulus* [b], that is, *Servant of Christ*. They believ'd that it was at this Saint's Persuasion the Emperor caus'd the House to be built. This good Father for t'other Crown would fain have drawn out the Shrine, to let us see they had the whole Body; but we had enough of his Head and Face. This Convent has an Income of 6000 Crowns: the Church-plate is very handsome; but their greatest Rarity of all is two large Bells over the Gate-way, for in the *Levant* it is a very extraordinary thing to meet with a large Bell. But the *Turks* having a Veneration for St. *John*, they allow the Caloyers of *Patmos* the Liberty of this Advantage. There are above a hundred Caloyers in this Monastery, but generally not above sixty are resident; the rest are looking after their Farms in the neighbouring Islands.

The Isle of *Patmos* is one of the basest Rocks in all the *Archipelago*: it is bleak, uncover'd, without Wood, and very barren: it is indeed replenish'd with Hills and Mountains, the highest whereof is call'd St. *Elijah*. [c] *John Cameniates*, who was one of the Slaves whom the *Saracens* made at the taking of *Thessalonica*, his native Place, and conducted to *Candia*, affirms, that these unfortunate Wretches tarry'd six Days at *Patmos*, and had not Water to drink. They might have fared well, had they been suffer'd to hunt; for the Island abounds with Partridges, Rabbits, Quails, Turtles, Pidgeons, Snipes: it does not produce much Wheat or Barley: they have their Wine from *Santorin*, for the Growth of *Patmos* scarce amounts to 1000 Barrels. They practise Caprification on the Fig-trees, but there are not

[b] Ἅγιος Χριστόδουλος. [c] Ann. 904. Ανύδης γὰρ ὄντος τῆ τότε ἐλπίζετο τοῦ ἀιχμαλώτους ἡ δΐψα. Cameniat. de Excid. Thessal. cap. 68.

many of 'em: so that the whole Business of the Island consists in the Industry of the Inhabitants, who with a Dozen of Caicks, or other small Boats, go and fetch Corn on the *Terra-firma*, and even as far as the Coasts of the Black Sea, for Cargoes to the *French* Ships.

The Island of *Patmos* is but eighteen Miles in Compass: it may be reckon'd twice as much, including all the in and out Windings from Cape to Cape; so that *Pliny* may be forgiven for making it thirty Miles in Circumference [*d*]. *Patmos* is sixty Miles distant from the Isles of *Cos*, *Stampalia*, and *Mycone*; it is but eighteen Miles from *Lero*, and forty-five from *Nicaria*.

There are hardly 300 Men in *Patmos*, and to one Man there are at least twenty Women: they are naturally pretty, but disfigure themselves so with Paint, they are really frightful; yet that is far from their Intention, for ever since a certain Merchant of *Marseilles* marry'd one of 'em for her Beauty, they fancy there's not a Stranger comes thither but to make the like Purchase. They look'd upon us as very odd Fellows, and seem'd to be mightily surpriz'd when they were told we only came to search for Plants; for they imagin'd, on our Arrival, we would carry into *France* at least a dozen Wives. It is strange, that in so poor a Country the Houses are better built than in the Islands where there's more Trade. The Chapels are arch'd over, and very neatly cover'd: they reckon above 250 of them in the Island, yet there were but nine or ten Papas when we were there, the Plague having swept away the others, as we were told. Tho' the Bishop of *Samos* calls himself Bishop of *Patmos*, yet they

[*d*] *Patmos circuitu triginta mille passuum. Plin. Hist. Nat. lib. 4. cap. 12.*



*Description of the Island of Patmos.* 125

fetch what Bishop they think fit, when they are minded to consecrate any Papas.

The Civil Affairs are managed by two Administrators, chosen every year; these levy the Capitation, which amounts to 800 Crowns, and the Land-tax, which is 200, without including the Presents that must be made to the Captain-bashaw and his Officers, when they come to receive the Grand Signior's Dues. There are neither *Turks* nor *Latins* in this Island: the Consul of *France's* Office is perform'd by a *Greek*, tho' he has no Patent or Power for so doing. He told us, that purely to do the Nation Service, his Family had taken upon them that Office for three Generations from Father to Son, by virtue of an old Parchment Writing in some of our Kings Reign, they know not which: we judg'd it might be *Henry IV.* By some Accident or other, this Parchment was not to be found when we desired to see it. This same Consul is a good sort of Man: all Strangers address themselves to him, and in case of need, he would take upon him to be Consul of all Nations that come thither: he loses nothing by it; for if we were well received in his House, it cost us more than it would have done any where else. They don't speak *French* at his House, but stammer a sort of *Provensal*; and as the Inhabitants of the Island are all of the *Greek* Rite, we had pass'd our time but very ill with them, had not the Ladies resorted hither to us, under pretence of picking and cleansing the Plants we brought from out of the Country. There are not any Reliques of note in this Island, only three or four Stumps of Marble Columns in the Port of *la Scala*: they seem to be of a good Design, and are certainly the antientest in the *Archipelago*, where they have long since forborn amusing themselves with such things. It is not unlikely

unlikely these are the Reliques of some Temple of the chief Town, which bore the Name of the Island, according to *Galen's* Remark. In the Porch of *St. John's* Church there's an Inscription, but Time has render'd it illegible, as it has another in the Nave.

The House call'd the [e] *Apocalypse*, is a poor Hermitage, depending on the great Convent of *St. John*. The Superior has given it for Life, for 200 Crowns, to an antient Bishop of *Samos*, who received us very civilly: this is thought to be the Place where *St. John* wrote the *Revelations*: perhaps so, for that holy Evangelist says it was in the Island of *Patmos*, whither he was banish'd in the Persecution of *Domitian*, [f] which began *Anno* 95, after Christ. [g] The same Year *St. John* was dipt into a Cauldron of boiling Oil at *Rome*, and then banish'd to *Patmos*. [b] The next Year *Domitian* was kill'd on the 18th of *September*, a Year after the Banishment of *St. John*: but the Senate having annull'd what he had done, *Nerva* recall'd all those that were banish'd; and thus that Evangelist return'd to *Ephesus* in *February* or *March*, *Anno* 97, and his Exile lasted but eighteen Months. The Author of the *Chronicon Paschale* makes *St. John* continue in *Patmos* fifteen Years, and *St. Irenæus* [i] fixes it at five Years. [k] *St. Victorinus*, Bishop of *Pettau*, and *Primatius*, a Bishop in *Africa*, affirm *St. John* to have been sent to *Patmos*, to work in certain Mines there, now unknown.

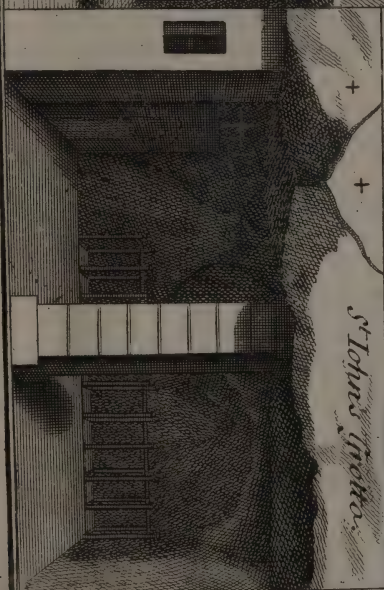
The Hermitage of the *Apocalypse* is on the side of a Mountain situated between the Convent and the Port *de la Scala*. The way to it is very nar-

[e] ΑΠΟΚΑΛΥΨΙΣ. [f] Glycæ Ann. par 3.  
 [g] Zonaræ Ann. lib. 11. [b] Cedren. Compend. Hist.  
 [i] Biblioth. Patr. tom. 1. p. 579, & 1357. [k] Comment. in Apocalyp.

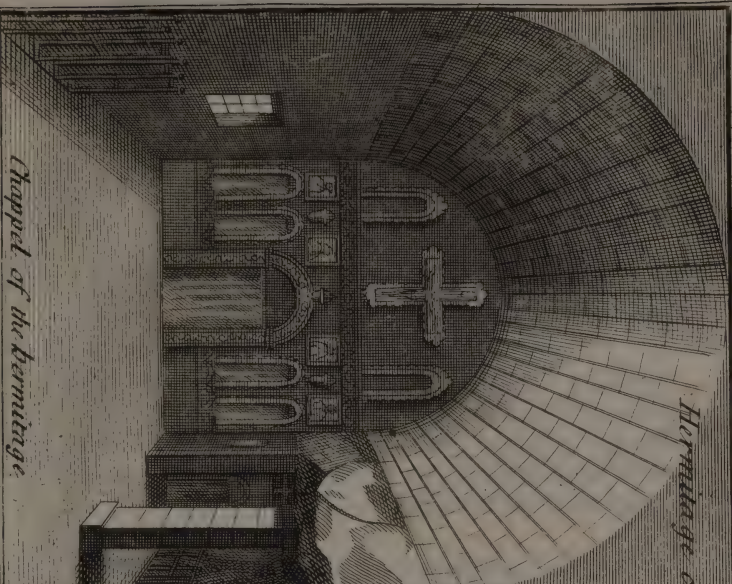
*Hermilage call'd of Apocalypse.*



*S<sup>t</sup> Johns' ghetto.*



*Chapel of the burning.*



+ + The Church of St. John the Baptist is said to have dedicated to S<sup>t</sup> John.





row, cut half way in the Rock, and leads to the Chapel: this Chapel is not above eight or nine Paces long, and five broad: the Arch-work, tho' of the *Gothick*, is pretty enough: on the right is *St. John's Grotto*, the Entrance whereof is about seven Foot high, with a square Pillar in the middle. Over-head they shew Strangers a Tiffure or Chink in the quick Rock, through which, they tell ye, the Holy Ghost dictated to *St. John*, when he wrote the *Apocalypse*: the Grotto is low, and has nothing remarkable. The Superior presenting us with some pieces of this Rock, assured us they had the Virtue to expel evil Spirits, and cure divers and sundry Diseases: in return, I gave him some *Pilule Febrifugæ*, which he had no little occasion for, to expel an Ague that had hung upon him some Months.

We went once more to the grand Convent of *St. John*, to make a Geographical Station.

*Lero* is between the South-east and East-south-east.

*Lipso* East.

*Calimno* South-east.

*Nicaria* North-west.

*Arco* between the North-east and East-north-east.

We departed from *Patmos* the 15th of *February* in most serene Weather, which at this time of the Year is much to be suspected, being generally a Prognostick of a Storm. Our Design was to pass over to *Nicaria*: the South-east [l] was so blustering, we were obliged to put in at *St. Minas* [m], one of the Isles of *Fourni*, where we happily arrived about Evening. Next Day the Wind in-

[l] Siroc. [m] Ἁγίος Μηνάς, a Greek Martyr, whose Festival they celebrate on Decemb. 10.

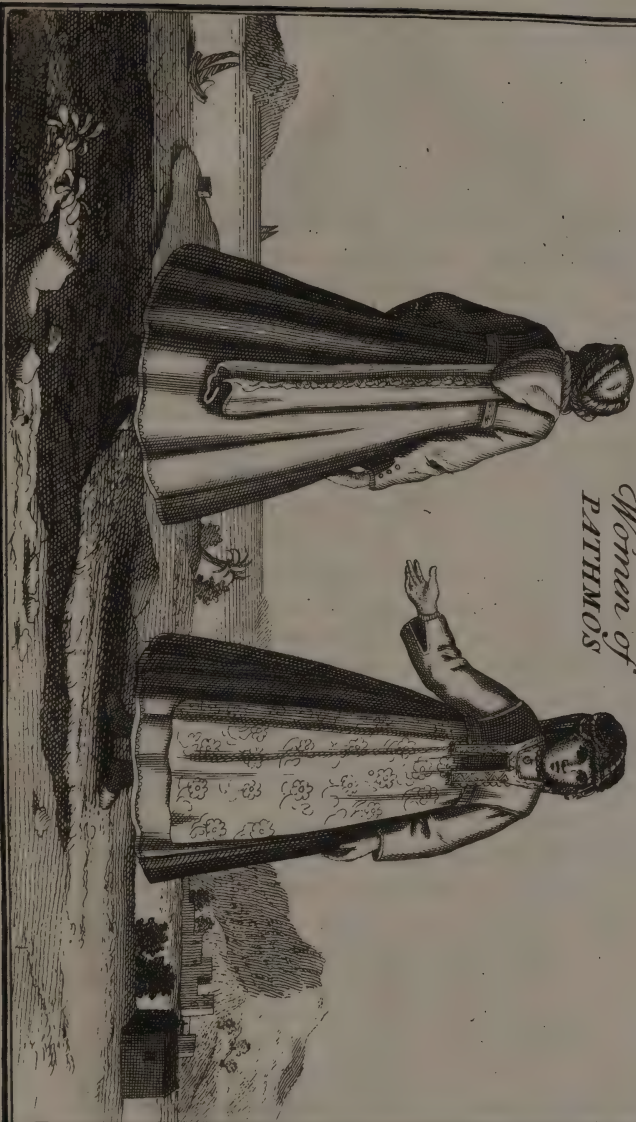
creasing,

creasing, we went a simpling through a Storm of Rain, Hail, Thunder, and Lightning; and in the Evening return'd, laden with curious Plants: but as there are no Caverns in this Island, or at least none that we could find, our Seamen, to secure us from the Weather, had busy'd themselves all the Day in taking to pieces an old *French* Bark that had been lately cast on the shore by a Tempest. With the Remains of this Vessel we erected a sorry Hut, which let in the Rain on all sides; and what was still worse, a sudden Gust of Wind over-set our Edifice, when we thought ourselves most secure. We were forced once more to set it up with huge Stones placed on it, to prevent the like Disaster: we stopt the Door-way with the Sail of our Caick, but were under continual apprehension of having our Roof of Planks bore away by a Hurricane, and our Brains beat out by the Stones.

The third Day, which was *February* 17, having nothing to eat but Biscuit, nor to drink but Rain-water, which pour'd down from the Rocks full of Mud, we made an Essay to get aboard, and had like to have been swallow'd up by the Sea; the Billows whereof taking our Caick in flank, very near turn'd it Keel upward more than once, notwithstanding our Sail, which was of little use to us against the Fury of the Wind. You may be sure we were not very easy in a Boat but fifteen Foot long, with three ignorant Fellows to manage it, and who were almost frighted out of their Wits: one row'd, another steer'd, the third ply'd the Sail, while we empty'd out the Water with our Hats.

Our Fear redoubled at the sight of some Citrons which came floating on the Water, in token of a Shipwreck, which happen'd to be of a large Caick, with some of whose Crew we had been drinking the Day before. They trusted  
to

*Women of  
PATHMOS*







to the Goodness of their Vessel, being quite new; but having no Compass, any more than we had, and not having a clear sight of the Cape of *Samos*, they split on the Rocks. We then held a Council, and after mature Deliberation, instead of going to *Nicaria*, we thought our best way would be to double the Cape of *Samos*. As good luck would have it, we gain'd the North of the Island, where we found the Sea as smooth as Oil, according to the Seamen's Phrase in a Calm. We cast anchor at *Carlovassi*, and sent for some Papas to come and say Mass in way of Thanksgiving.

The Isle of *St. Minas* is in the grand Boghas between *Samos* and *Nicaria*, below the grand *Fourni*: all the Isles to the Leeward are call'd *Fourni*, because the *Greeks*, as we said before, fancy their Ports, which are better than ordinary, to be shaped like an Oven. These Islands are call'd by the Geographers *Crusia*, *Tragia*, *Dipso*, *Ponelli*; but the *Greeks* know nothing of these Names: at least our Sailors, tho' Natives of the Place, never heard of any such. True it is, there's an Island call'd *Lipso* eight Miles from *Patmos*, and consequently a good distance from the Islands of *Fourni*. Those nearest the grand Boghas, are the grand *Fourni*, *St. Minas*, or the little *Fourni*, *Fimena*: the others are *Alachopetra*, *Praonisi*, *Coucounes*, *Atropofages*, *Agnidro*, *Strongylo*, *Daxalo*, and many more which have no Name, making in all about eighteen or twenty, but not any one of 'em inhabited.

That of *St. Minas* is not above five or six Miles in compass: it is in form like an Ass's Back, and consists, as one may say, of two parts; that facing *Patmos* is of ordinary Stone, cover'd over with Mould and Underwood; the other, which seems to be glued to it, is of the most uncommon Mar-

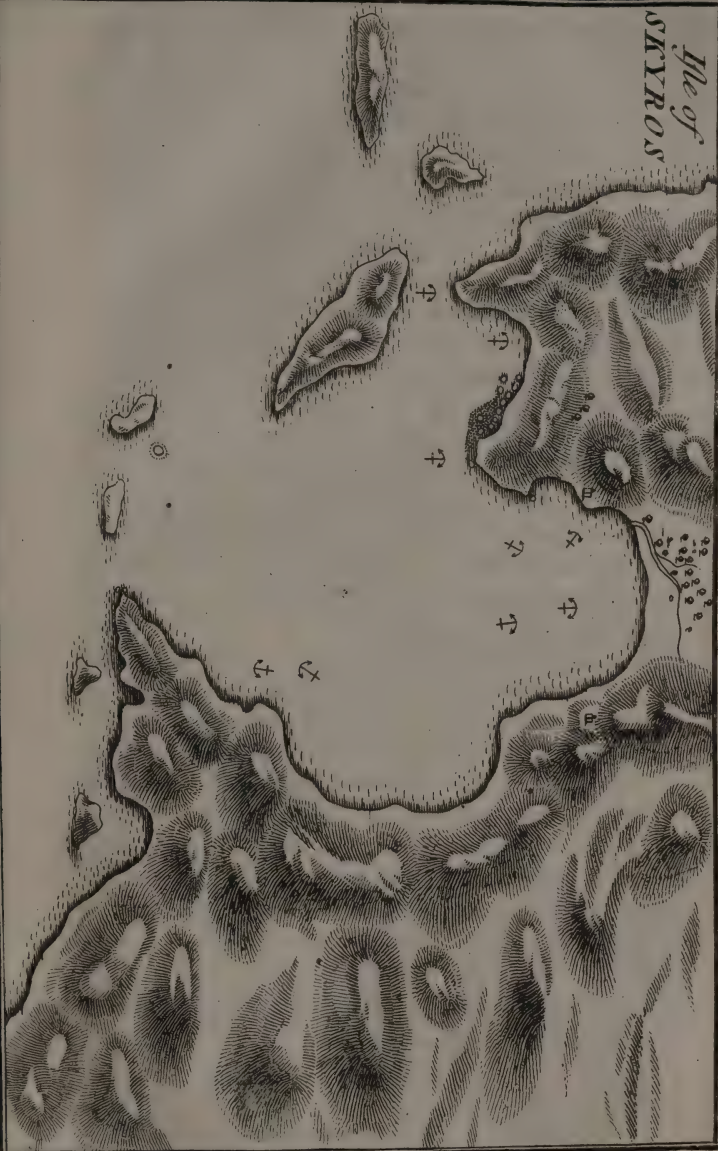
ble I ever saw: and 'tis in the Chinks of this Marble where the best Plants of the Island grow; among others, the Liferon [n] (Bind-weed) a Shrub with Leaves silver'd over, like those of the Olive.

Most of the other Islands are long, narrow, and travers'd through with a Ridge of Mountains: *Candia, Samos, Nicaria, Patmos, Macronisi*, are of this form. It seems as if the lower Country, being of a moveable Foundation, had been gradually carry'd away by the Sea, and nothing left but the Ruins of the Mountains which resisted the Force of the Waves.

ΣΚΥΡΟΣ.

SCYRUS. I should here conclude my Account of the *Archipelago*, but that I must in-treat a few more Moments of your Lordship's Attention in favour of *Theseus* and *Achilles*, so far as concerns the Island of *Skyros*; where the former was bury'd, and the latter made love: tho' it is very remote from *Samos*, and we saw it not till our Return from *Smyrna* to *Marseilles*, yet I'm apt to think it would be better to speak of it here, than to separate it from the other Islands of the *Archipelago*. The [o] *Pelasgians* and the *Carians* were the first Inhabitants of *Skyros*; but we find it not in History, before the Reign of *Lycomedes*, who ruled there when [p] *Theseus* King of *Athens* retired thither to enjoy the Possessions of his Father. *Theseus* not only demanded the Restitution of his Patrimony, but sued for Aid of the King against the *Athenians*: but *Lycomedes*, either through apprehension of that great Man's superior Genius, or because he would not fall out with *Mnestheus*, who had forced him from *Athens*, led *Theseus* to

[n] *Convolvulus argenteus umbellatus erectus. Inst. Rei. Herb. Dorycnium. Plateau Clus. App. 254.* [o] *Steph. [p] Plutarch. in Thes.*

The of  
SKYROS





the top of a Rock, under pretext of shewing him his Father's Lands; but History records, he caus'd him to be cast head-long from the Rock. Some say, *Theseus* fell off accidentally, as he was taking the Air after Supper: be it as it will, his Children, whom he had sent into the Island *Eubœa*, went to the War of *Troy*, and reign'd at *Athens* after the death of *Minos*.

The Isle of *Skyros* became famous, says *Strabo* [r], by the Alliance which *Achilles* struck up there with *Lycomedes*, by Marriage with *Deidamia* his Daughter, by whom he had *Neoptolemus*, call'd *Pyrrhus* [s] on account of his yellow Hair. He was bred in the Island, from whence he drew the best Soldiers that he carry'd to the War of *Troy*, to revenge his Father's Death. The People of this Island were very warlike: [t] *Pallas* was the Protectress of the Country; her Temple stood on the edge of the Sea, in the Town that bore the same Name with the Island [u]. Of that Temple there still remain some bits of Columns, and Cornishes of white Marble close by a forsaken Chapel, on the left hand going into Port St. *George*: we could find no Inscription, but by the old Foundations and the Beauty of the Port, we may be pretty sure the Town stood there. If they be not the Reliques of the Temple of *Pallas*, they are at least those of that of *Neptune*, who was worship'd here. *Goltzius* has given the Type of a Medal [x], with *Neptune* holding his Trident on one side, and on the other the Prow of a Ship.

After the War of *Troy*, the *Athenians* perform'd great Honours to the Memory of *Theseus* [y], and

[r] *Rer. Geog. Servius in Æneid. 3.* [s] Πυρρὸς, rufus. [t] *Palladi littoreæ celebrabat Skyros honorum Forte diem. Stat. Achilleid. lib. 1.* [u] Σκύρος νῆσος καὶ πόλις. *Ptol. lib. 3. cap. 13.* [x] ΣΚΥΡΙΩΝ. [y] *Plutarch. in Thes.*

recogniz'd him for a Hero; nay, they were commanded by the Oracle to gather up his Bones, and preserve them with reverence. *Marcian* of *Heraclea* affirms, that the People of *Chalcis*, the Capital of *Eubea*, settled themselves at *Skyros*, being allured, 'tis like, by the Convenience of its Port. Going through this Island, I bought a silver Medal, which was some Years ago dug up among the Ruins of the Town as they were at plough: it is struck in the Name of the *Chalcidians*, [y] who, tho' Inhabitants of *Skyros*, yet retain'd the Name of their own Country, to distinguish themselves from the *Pelasgians*, the *Dolopes*, and others, who were come and settled at *Skyros*. This Medal is stamp'd with a beautiful Head, but whose I know not, the Name being quite worn away; on the Reverse is a Lyre. This Piece bearing the Name of the *Chalcidians*, one would not believe it to have been struck at *Skyros*, had it not been dug up there.

Now I'm speaking of the *Dolopes*, [z] *Plutarch* takes notice of 'em as sorry Husbandmen, but eminent Pirates, whose common practice it was to rifle and imprison such as came to traffick with 'em. Some of these Villains having been sentenced to restore their ill-gotten Goods to the Merchants of *Thessaly*, to avoid doing it, [a] they signify'd to *Cimon*, Son of *Miltiades*, that they would surrender to him the City of *Skyros*, if he would but come before it with his Fleet: by which means he became Master of the Place. *Diodorus Siculus* [b] adds, that in this Expedition the Island was cast lots for, and that the *Pelasgians* heretofore possess'd it conjointly with the *Dolopes*.

*Cimon* used his utmost Endeavours to find out where they had bury'd the Bones of *Theseus*: at

[y] ΧΑΛΧΙΔΕΩΝ. [z] Ἐργαῖαι καὶ οἱ γῆς. *Plutarch* in *Cimon*. [a] *Thucyd.* lib. 1. [b] *Biblioth. Hist.* lib. 1. length

length an Eagle was seen scratching the Earth with his Beak and Talons on a small Hillock; which moved 'em to search the same place, where they found the Coffin of a tall proper Man, with his Sword and Pike lying by him: this was enough. *Plutarch* (in his Life of *Theseus*) does not say whether they were the Arms of an *Athenian*, a *Carian*, a *Pelasgian*, or a *Dolopian*. They made no farther search, but sent away this Coffin to *Athens* 400 Years after that *Hero's* death. The Remains of so great a Man were received with great Demonstrations of Joy; they even offer'd Sacrifices on that occasion: the Coffin or Bier was placed in the heart of the City, and serv'd for an Asylum to Offenders.

*Skyros* was wrested out of the Hands of the *Athenians* during their Bickerings with their Neighbours; but it was restored to 'em by that famous Peace, which *Artaxerxes* King of *Persia* gave to *Greece*, on the Solicitation of the *Lacedemonians*, who deputed *Antalcidas* to him to obtain it. After the death of *Alexander* the Great, *Demetrius*, the first of the Name, call'd the Town Taker [c], resolving to rescue the Towns of *Greece*, took that of *Skyros*, and turn'd out the Garrison.

'Twere needless to mention that this Island was reduced to the Obedience of the *Roman* Empire, and then to that of the *Greeks*. [d] *Andrew* and *Jerom Gizi* reduced *Skyros*, after the taking of *Constantinople* by the *French* and *Venetians*: [e] the Dukes of *Naxia* at length possess'd themselves of it. *William Carcerio* made a Conquest of it, and left it to his Descendents: his Grandson *Nicholas Carcerio*, the ninth Duke of the *Archipelago*, caus'd the Castle to be fortify'd with the utmost

[c] Πυλοκρητής. *Diod. Sic. Biblioth. Hist. lib. 20. p. 828.*  
[d] Du Cange *Hist. of the Emp. of Const.* [e] *Hist. of the Dukes of the Archipelago.*

care, on advice that the *Turks* had an Intention to seize it: and indeed they did make a Descent, but were shamefully beat off. About the Town are still to be seen the Ruins of those Fortifications, which the *Mahometans*, who are now Masters of the Place, have let run to decay.

It is obvious why this Island was call'd *Skyros* (*i. e.* rugged) by the Antients, the whole Country being thick-set with Mountains: nor is it surprising, that in *Strabo's* time its Goats were more valued than those of any other Island; for those Creatures delight in Steepnesses, and will browse on the sharpest Point of the highest Rock. The same Author too praises the Metals and Marble of this Country, but at present there are no Mines that they know of in this Island; and for their Goats, we saw no difference between them and those we had met with elsewhere: we eat in *Skyros* excellent Cheese, made of these Goats Milk mix'd with some Sheep's. This Island, tho' every where bristling up with sharp-rais'd Hills, is very agreeable, and well-manur'd for the few People it contains; there not being above 300 Families in it, tho' it measures sixty Miles in circumference.

The Inhabitants pay 5000 Crowns a year to the Grand Signior, in lieu of all sorts of Imposts. They have enough Wheat and Barley for their Subsistence: the *French* themselves come thither sometimes for these sorts of Grain. The Vines make the Beauty of the Island: their Wine is excellent, and cheap enough; a Crown a Barrel: great Quantities are transported to the *Venetian* Army in the *Morea*. As for Wax, they scarce gather a hundred Quintals. There's no want of Wood, as in the other Islands: besides Copses of Holm-oak, Lentisk, Myrtle, &c. we were told there were beautiful Pines. *Skyros* is the  
only



*Description of the Island of Skyros.* 135.

only Island I know of, that produces *Eleagnus's*: they are in the Plain going from Port St. George to the Village.

The 18th of *April*, 1702, the South-east Wind, attended with a Storm of Hail and Rain, forced us into that Port; which is a very good one, as is likewise another call'd the Port of three Mouths.

There's but one Village in all *Skyros*, and that on a Rock running up like a Sugar-loaf, ten Miles from the Port of St. George. The Monastery, which bears that Saint's Name, makes the finest Part of this Village, tho' it has not above five or six Caloyers, who carefully preserve an Image of Silver, on a very thin Leaf, on which there is a coarse Representation of St. George's Miracles. This Leaf, which is about four foot deep, and two broad, is nail'd on a Piece of Wood, which has a Handle to it like a Crucifix, and which they carry as they do a Banner. They pretend this Image escaped the Fury of the *Iconoclastes*, and also performs great Miracles daily, exercising particular Severities on such as neglect to fulfil the Vows made to St. George. There are not greater Impostors in the World than the *Greeks*: Hear what they would have made Father *Sauger* believe concerning this Matter. [a]  
“ This Image, says he, painted very bunglingly  
“ on a Log of Wood, is placed over the great  
“ Altar of the Cathedral dedicated to St. George,  
“ and serv'd by Schismatics. When the Church  
“ is full of People, the Image is seen to move of  
“ itself; and notwithstanding its Heaviness, will  
“ transport itself through the Air into the midst  
“ of the Assembly: among whom, if there  
“ chances to be one that has fail'd to perform  
“ his Vows, the Image singles him out, squats

[a] History of the Dukes of the *Archipelago*.

“ itself on his Shoulders, where it sticks close,  
 “ and plies him with furious Buffetings, till he  
 “ pays what he owes to the Church. The  
 “ Cream of the Jest is, the Image is not only  
 “ endued with this Virtue within the narrow  
 “ Limits of the Church, but generally through-  
 “ out the whole Island, where it will go and un-  
 “ kennel a Man in the most secret Lurking-place.  
 “ It goes its rounds in an extraordinary Man-  
 “ ner; a blind Monk carries it on his Shoulders;  
 “ the Image all the while, by an occult Im-  
 “ pression, directing him where he shall go: the  
 “ Debtor seeing ’em coming, makes off, you  
 “ may be sure, as fast as he can; but all to no  
 “ purpose: let him dodge and play at Bo-peep  
 “ as much as he pleases, the Monk is steddily in  
 “ his Pursuit, ascends, descends, passes, repasses,  
 “ enters all Places; soon as ever he finds his  
 “ Man, the Image leaps on his Neck to rights,  
 “ and so belabours him, that some have told me  
 “ they thought the poor Wretch would be  
 “ murder’d.”

Without having recourse to Magick, as does  
 Father *Sauger*, the best way is flatly to deny the  
 Fact, as we did, when they would have paum’d  
 these Impertinences on us. A very honest Gen-  
 tleman, in Company with us, had a mind to con-  
 vince himself of the thing, and promised St.  
*George* ten Crown-pieces, with an Intention never  
 to pay him: in our return back we went to the  
 Church, to see if the blind Image-porter with his  
 Burden would come and claim his Promise, or  
 knock him down for Non-performance; but,  
 Heaven be prais’d, both Image and Image-  
 bearer happen’d to be out of the Spleen that day.

Father *Sauger* was likewise misinform’d as to  
 the Nature of the Image: it is not painted, but  
 only carv’d on a Plate of Silver, which the more  
 surpriz’d

surpriz'd us, because such sort of Sculptures are an Abomination to the *Greeks*. The Chapel where it is kept, is very small, adorn'd with Gildings after the *Greek* Mode: the Convent is very nasty, but we drank admirable red Wine there. It is certain we did not smart for our Curiosity, and the Monks seeing by our Countenances that we were not over-burden'd with Credulity, only laugh'd at our Questions; but still stuck to their main Point, of not promising any thing to the Image, unless a Man has a Will and the Means to be as good as his Word. We assented to this Proposition, and commended their Devotion to St. *George*, abstracted from their Knavery.

The Inhabitants of this Island are all of the *Greek* Communion: they have another Monastery call'd after the Name of St. *Demetrius*, but it is a beggarly one: that of St. *George* belongs to the Caloyers of St. *Laura*, who live at *Monte Santo*, and who depute none of the simplest among the Fraternity to keep up the People's Zeal for St. *George*: they take particular Care to instruct the Monk that's blind, or pretends to be so.

The Cadi is the only *Turk* on the Island: the Administrators are obliged to ransom him, if the Corsairs should chance to kidnap him. The Cadi is very passive, and acts even as the Administrators would have him. These latter are three in Number, and chosen once a year: they exercise strict Justice, especially on leud Women. When any such are caught in the Fact, be they fair or be they foul, they mount her on the Back of a She-ass, and make her ride through the Town, while every body has a Fling at her, some with Mud, some with Cow-dung, others with rotten Eggs, and the like.

The Bishop of *Skyros* is very indigent, he lives in a manner upon Charity, and is lodg'd in a  
Dungeon

## 138 *A VOYAGE into the Levant.*

Dungeon rather than a House. A Man may live very cheap in this Island: you may have a good fat Sheep for forty Pence, and Lambs for half that Price: there's plenty of Wild-fowl of every kind and sort, especially Partridges. Their Water is admirable, and every Rock affords a Spring: the Brook that empties itself into Port St. George, is very pretty. When the Ships take in a Provision of fresh Water, they send their Boats to shore, and convey the Water into Barrels through a Leather Pipe.

*I am, &c.*

LETTER



## L E T T E R IV.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

WE set sail for Constantinople the 15th of March, 1701, from the Port of *Petra* in the South part of the Island of *Metelin*. Having a fair Wind, we in a few Hours got sight of *Tenedos*, between which and *Troas* we pass'd, and in a few Hours more enter'd that famous Canal, which separates the two fairest Quarters of the Earth, *Europe* and *Asia*: 'tis call'd the *Hellespont*, the Strait of *Gallipoli*, the Canal of the *Dardanelles*, the Arm of *St. George*, the Mouths of *Constantinople*; the *Turks* know it by the name of *Boghas*, or Strait of the *White Sea*.

The *Hellespont*, every one knows, signifies the Sea of *Helle*; for the Antients believed that a Daughter of *Atamas* King of *Thebes*, whose Name was *Helle*, was drown'd therein as she was going to *Colchis* with her Brother *Phryxus*, to carry the Golden Fleece [b]. According to all appearance, the Name of *Dardanelles* comes from *Dardane*, an antient City not far off it, and would have been bury'd in oblivion, but for the Peace which was there concluded between *Mithridates* and *Sylla*, General of the Roman Army [c]. This Strait was call'd the Arm of *St. George*, on occasion of a Village beyond *Gallipoli*,

[b] Et satis amissa, locus hic infamis ab *Helle*. *Ovid. Epist. Liband. ad Hera.* [c] *Plutarch. in Syll.*

*lipoli*, call'd [d] *Peristafis*, where there's a famous Church of St. George, much respected by the *Greeks*.

The Canal is in a fine Country, bounded on each side with fruitful Hills, on which you see sometimes Vineyards, sometimes Olive Plantations, and a deal of arable Land. As you go in, you leave *Thrace* and [e] *Cape Greek* on the left hand; *Phrygia* and [f] *Cape Janissari* on the right; the *Propontis*, or Sea of *Marmara*, presents itself on the North; the *Archipelago* remains in the South. The Mouth of the Canal is four Miles and a half over: it is defended by the new Castles which *Mahomet IV.* built there in 1659, to secure his Fleet from the Insults of the *Venetians*, who used to come and attack it in sight of the old Castles. The Generals *Moresini*, *Bembo*, *Mocenigo*, signaliz'd themselves here more than once, during the *Candian War*.

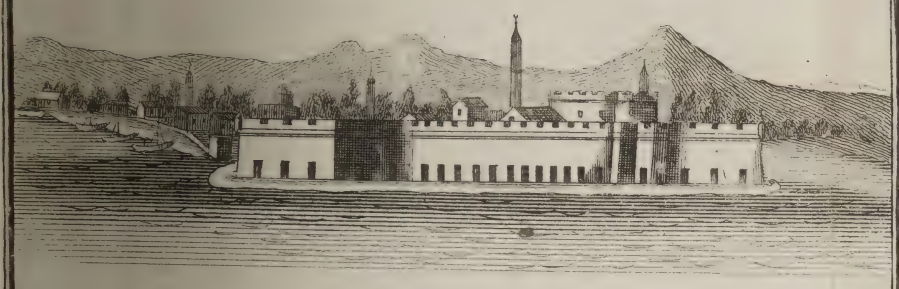
The Waters that pass through this Canal from out of the *Propontis*, are as rapid as if they flow'd beneath a Bridge: when the North Wind blows, no Ship can enter; but when 'tis South, you hardly perceive any Current at all: only beware of the Castles.

And yet this Passage might be forced without much danger, the Castles being above four Miles asunder: the *Turkish* Artillery, however monstrous they look, would not much annoy the Ships, if they had a good Wind, and went in a File. The Port-holes of the Cannon belonging to these Castles, look like Coach-house Doors; but the

[d] Πείρασος. [e] Promontorium Mastusia. *Plin. Hist. Nat. lib. 4. cap. 11. Solin. cap. 10. Capell. lib. 6. Μασυσία ἀνεξ.* Ptol. lib. 3. cap. 12. Τὸ Πρωτεσιλέων. Strab. lib. 13. [f] Promontorium Sigæum. *Plin. ibid. Σιγείας ἀνεξ.* Strab. ibid. Impetum deinde sumit Hellespontus & mare incumbit, vorticibus limitem fodiens, donec Asiam abrumpat Europæ. *Plin. Hist. Nat. lib. 5. cap. 32.*



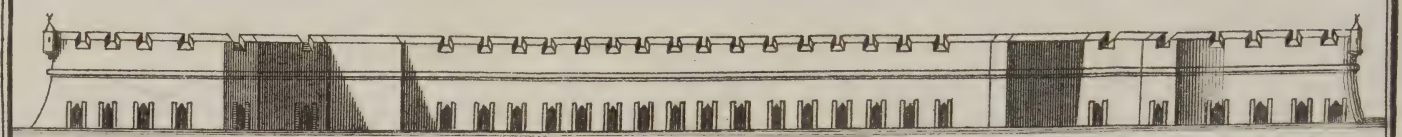
*The first new Castle on the Asiatick side.*



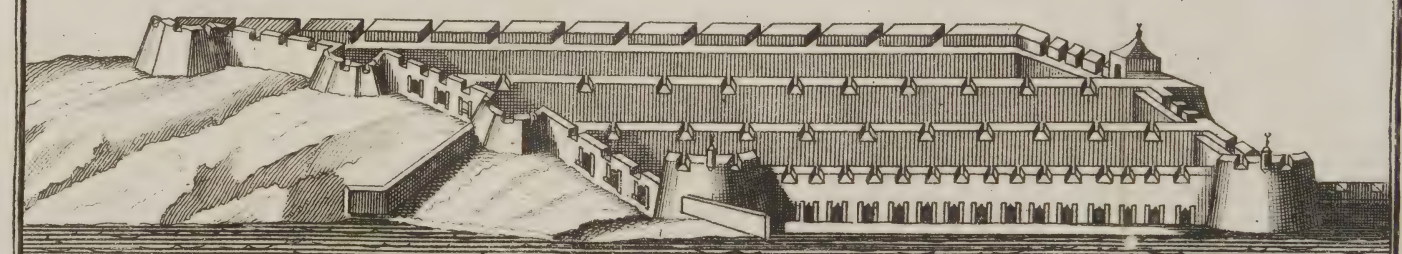
*The first new Castle on the European Side.*

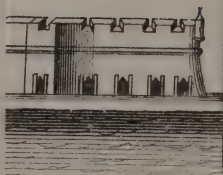


*Face of the first new Castle on the Asiatick Side*

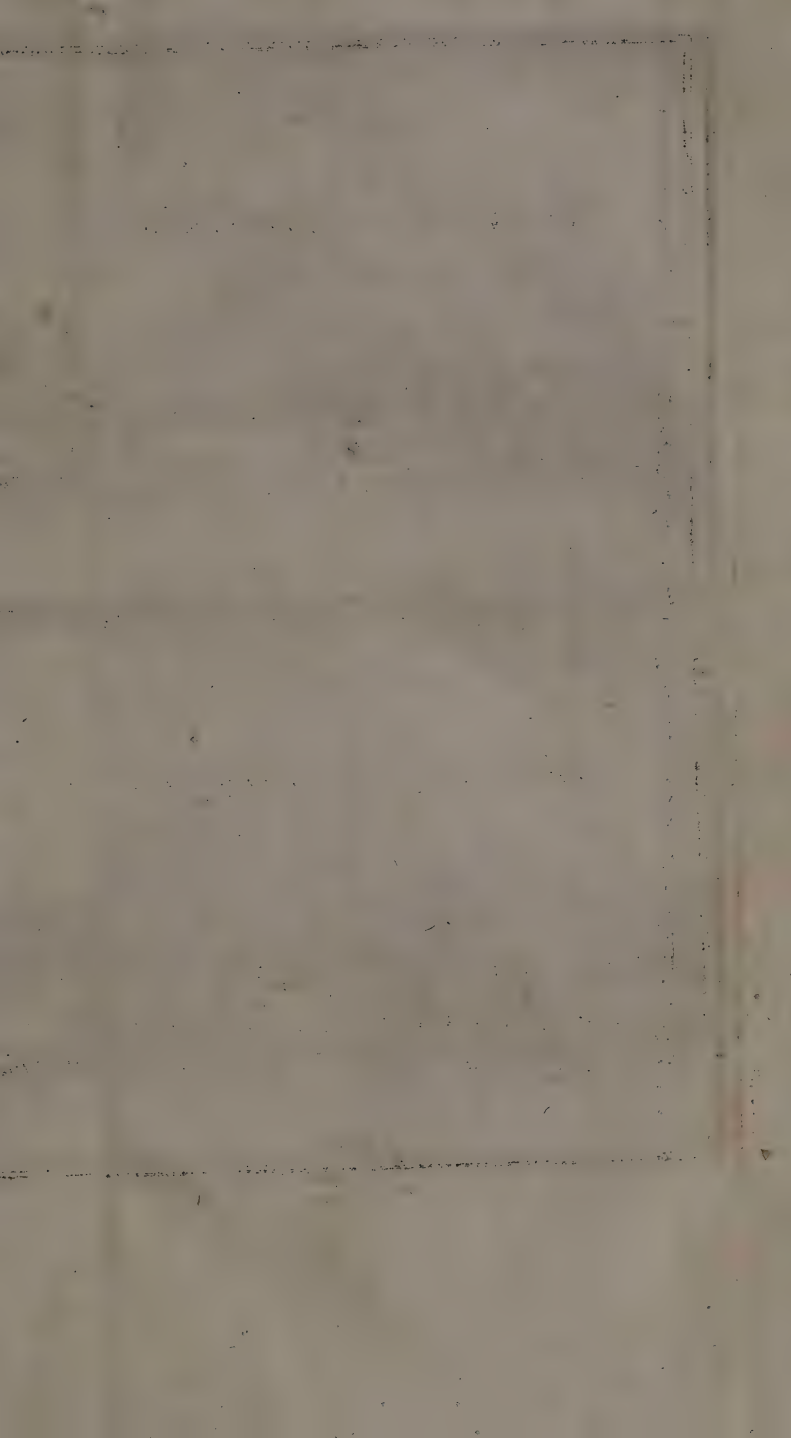


*Face of the first new Castle on the European Side.*

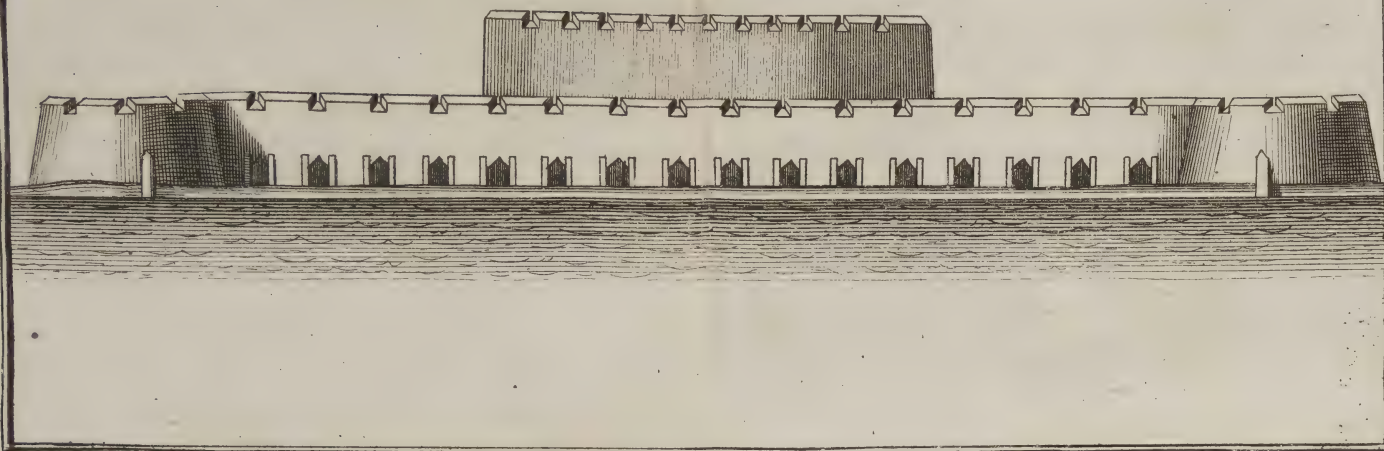




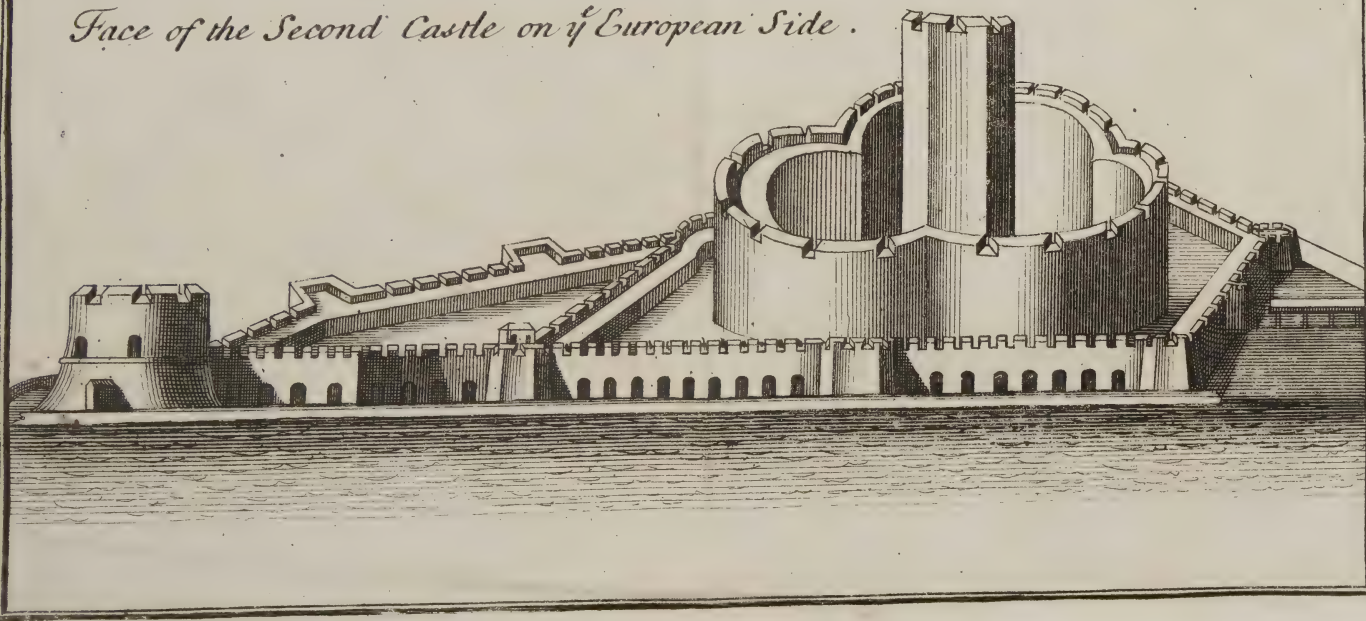




*Face of the Second Castle on the Asiatick Side.*



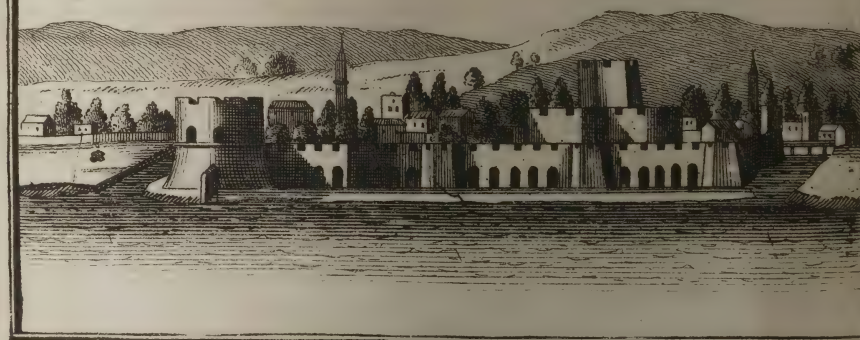
*Face of the Second Castle on y<sup>e</sup> European Side.*



*The Old Castle on y<sup>e</sup> Asiatick Side.*



*The Old Castle on y<sup>e</sup> European Side.*





Cannon, which are the largest I ever beheld, not being set on Carriages, can't fire above once. And who would dare to charge 'em in the presence of Ships of War, that would pour in such Broadfides upon 'em, as would soon demolish the Walls of the Castles, which are not terrass'd, and bury beneath their Ruins both Guns and Gunners? half a dozen Bombs would do the business.

Such Merchant-ships as come from *Constantinople*, stop three Days at the Castle of the *Asian* side, to be search'd, whether they have any of the *Turks* Slaves on board: and yet there passes not a Day, but some or other of these poor Creatures make a shift to escape: no Ship of War, of whatever Nation, is exempted from being thus visited, without express Order from the *Porte*: it is true, 'tis rather a Ceremony than a Search.

The Geographers are generally of opinion, that the Castles of the *Dardanelles* are built on the Ruins of *Sestos* and *Abydos*, two antient Towns famed for the Loves of *Hero* and *Leander* [g]; but they are manifestly mistaken, for the Castles are directly opposite to each other, whereas those two Towns were situated very differently. *Sestos* was so far advanced towards the *Propontis*, that *Strabo* [b] reckons 3750 Paces from the Port of *Abydos* to that of *Sestos* [i]. *Leander* must have been a stout Blade, to swim such a length to see his Mistress; and accordingly he is represented on the Medals of *Caracalla* and *Alexander Severus*, as conducted by a *Cupid* flying before him with a Torch, no less an Assistance to him than the Beacon his Mistress took care

[g] *Abydos magni quondam amoris commercio insignis est. Amm. Marcel. lib. 1. cap. 19.*

[b] *Rer. Geog. lib. 13.*

[i] *Herod. lib. 7.*

should be kindled on the top of the Tower where she used to wait his coming: a Man must be no Milk-sop, to make love in that sort. *Strabo's* Account of the Situation of *Sestos* and *Abydos* is our best Rule to go by: not only so, but there are no Remnants of Antiquity near the Castles, and the narrowest place of the Canal is three Miles farther, on the side of *Maita* in *Europe*. There are still to be seen also some remarkable Foundations and old ruinous Buildings on the *Asia* side, where *Abydos* stood.

*Xerxes*, whose Father caus'd that Town to be burnt, to cut off from the *Scythians* an Entrance into *Asia Minor* [k], judiciously chose this Strait to pass his Army over into *Greece*; for *Strabo* writes, that where he made his Bridge, 'twas about a Mile over. Out of a ridiculous Vanity, as if he had a mind to lord it over the Elements, that Monarch order'd 300 Lashes to be given to the Sea, and a pair of Hand-fetters to be cast into it, for its daring to break down the first Bridge he laid over it: the Workmen fared worse, for they had their Heads struck off. Some Days after this, *Xerxes* being desirous to reconcile himself with the Sea, made Libations to it out of a golden Bottle, and besought the Sun to remove the Obstacles that impeded his subduing all *Europe*: the Bottle was thrown into the Canal, with a gold Cup and a Scymeter. I cannot determine, says *Herodotus*, from whom we learn this Ceremony; whether *Xerxes*, by casting these things into the Water, meant it as a Sacrifice to the Sun, or whether out of Compunction of Mind, for causing it to be scourg'd, he sought by his Offerings to make amends for the Outrage he thought he had done to it.

[k] Herod. *ibid.*



M. Gilles [l] thinks, that the Greek Poets father'd this Folly on *Xerxes*, and that *Herodotus* took the thing too seriously: the 300 Lashes, according to M. Gilles, betoken so many Anchors, which they had cast into the Sea to fix the Ships that serv'd toward the building this second Bridge; and by the Pair of Fetters is design'd the two Iron Chains that fasten'd 'em together at both ends, and on each side.

Over this second Bridge, [m] within the compass of seven Days and seven Nights, march'd seventeen hundred thousand Foot-soldiers, according to [n] *Herodotus*, and fourscore thousand Horse, exclusive of the Camels and Carriages. *Diodorus Siculus* [o] says, but eight hundred thousand Foot; *Isocrates*, [p] not so many by a hundred thousand; [q] *Ælianus* holds to this Number for all the Troops together, Horse and Foot: *Justin* and *Orosius* add thereto three hundred thousand Auxiliaries: lastly, *Cornelius Nepos* [r] fixes the Infantry at seven hundred thousand, but increases the Cavalry to four hundred thousand.

The *Turks*, when they made their first Incursions over this Canal, came very short of such Numbers; but before we speak of that, 'tis good to observe, that *Parmenio* was order'd by *Alexander* the Great to transport his Cavalry, and most of the Infantry, from *Sestos* to *Abydos*, for which Service they employ'd 160 Gallies, besides Ships of Burden. *Cbalcondylus* affirms, that under the *Ottoman* Empire 8000 *Turks* took, as it were, a Leap over the *Hellepont*, and penetrated beyond the *Danube*, where they were re-

[l] De Bosph. Thrac. lib. 2. cap. 12. [m] Arrian. lib. 1. de Exped. Alex. [n] Herod. ibid. [o] Biblioth. lib. 3. part. 2. [p] In Panathenaic. [q] Var. Hist. lib. 13. cap. 3. [r] In Themist.

puls'd by the *Scythians*, and forced back into *Asia*; while the Emperors of *Constantinople*, *Andronicus* the old and the young, of the Family of the *Paleologi*, were ruining the Empire by their Division: the *Mussulmen* however were not so totally expell'd, but that there still remain'd behind some of 'em, particularly in *Thrace*, whither they afterwards drew greater Numbers under *Solyman* the Son of *Orcan*.

According to *Leunclavius* [s], it was five Miles from the *Dardanelles*, where this Transfretation was perform'd; for he supposes that [t] *Maita* is but three Miles distant therefrom, on the *Europe* side; and he places, two Miles from *Maita*, the Castle of [u] *Zemenic*, where the *Turks* landed. *Solyman* walking one day along the Borders of *Phrygia*, which he had newly conquer'd, was so struck with the Ruins of *Troy*, that he suddenly fell into a profound Meditation. *Jusuph Ezes Bey*, one of his principal Officers, could not forbear asking him the occasion of it: I would (said *Solyman*) gladly cross the Sea to *Greece*, without the Privy of the Christians. *Ezes*, to pleasure him, puts himself into a Boat with but one Friend, and off he goes to the *Europe* side, where he seizes and carries back a *Greek* to his Master, who treated him so well, that he undertook to shew that Prince the shortest way to enter *Greece* by stealth. Seven or eight hundred pick'd Soldiers being carry'd over by Night, the Prisoner led them directly to the Castle of *Zemenic*, where they met with no Resistance, the Inhabitants being busy'd about their Harvest, and the Castle almost bury'd under huge Heaps of Dung. The *Turks*, far from mal-treating the

[s] Annal. Sultan. Osmen. & Hist. Mussulm. [t] Μάδορος. Herod. [u] Χιερδονασέβι, Cimenlic Issar, a sorry Town 20 miles from Gallipoli.

*Descript. of the Strait of the Dardanelles.* 145

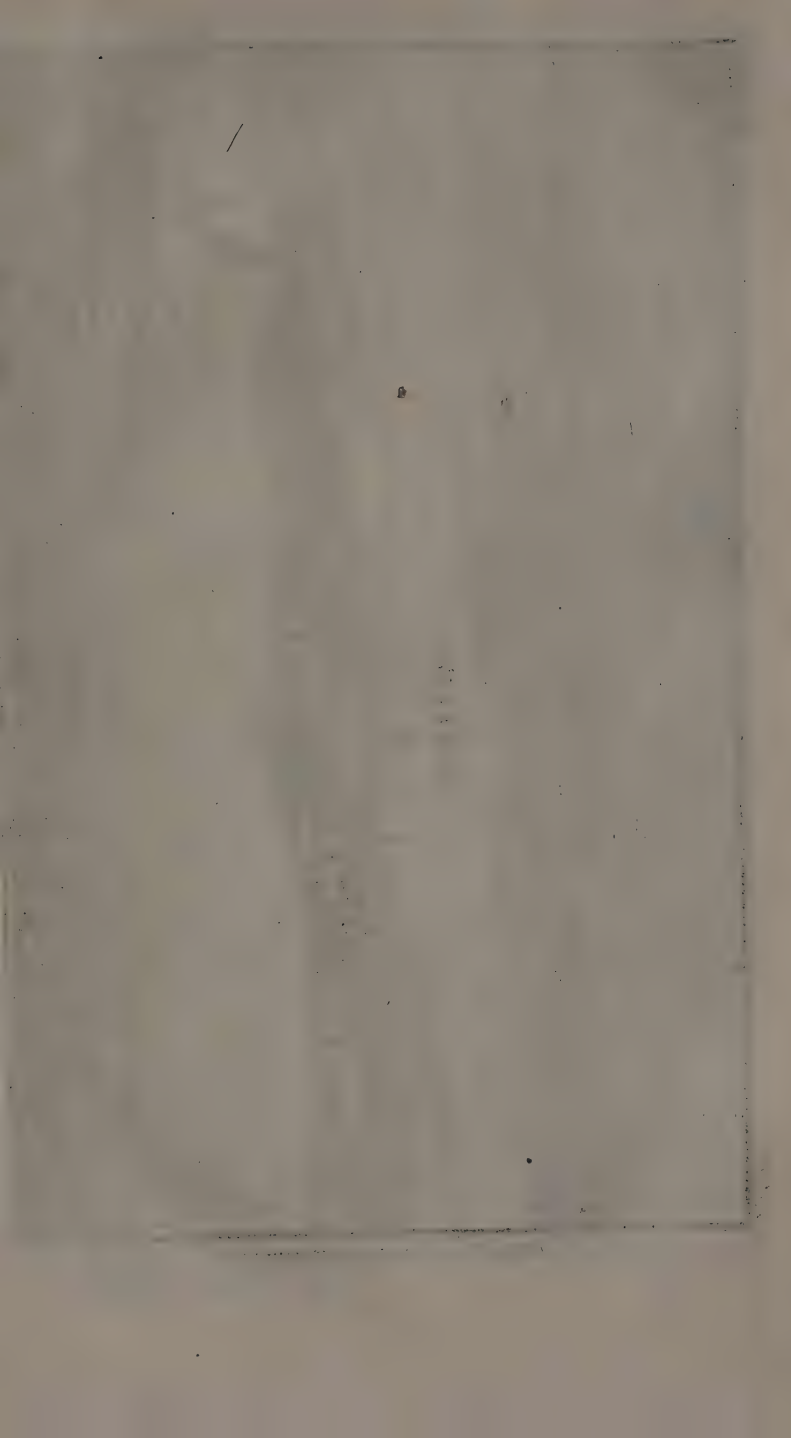
People, express'd the greatest Love to them, and gave 'em Presents: they did indeed send away a few Prisoners to *Solyman*, to assure him of the Place's being taken: shortly after, the Cavalry repair'd thither likewise. At length *Gallipoli* was attack'd and taken, *Anno* 1357. *Solyman* died the same Year by a Fall from his Horse in hunting. *Orcan* survived him but two Months: he was succeeded by *Mourat*, his second Son, who took *Adrianople* in 1360, and made it the Capital Seat of his Empire in *Europe*, as *Prusa* was in *Asia*.

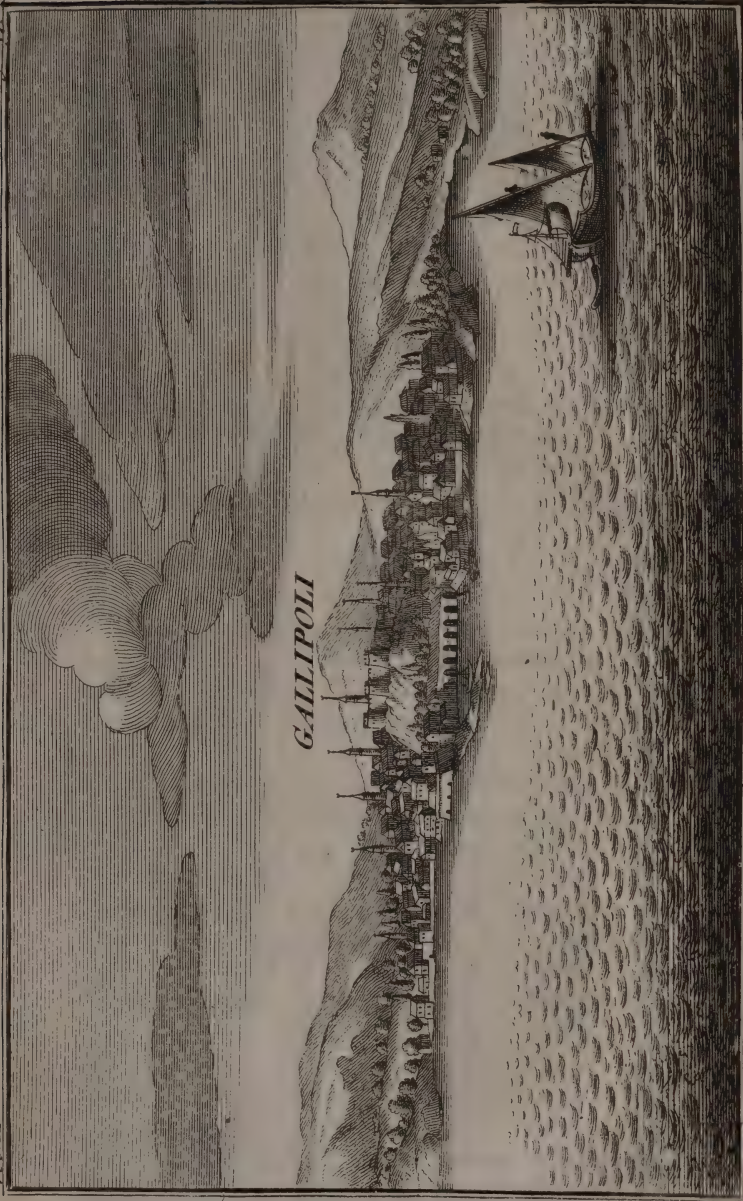
I have been often told at *Constantinople*, that the *Turkish* Annals were cramm'd with Stories and Stratagems, which the *Turks* boast of, in their Conquests over the Christians. The following is one related by *Leunclavius* [x], and translated from the *Turkish* Original. The same *Solyman* mention'd before, sends fourscore Fellows over the *Hellespont*: these lurking in the Vineyards till Break of Day, laid hold of half a dozen Husbandmen, as they were going to their Work; the next Night seventy of these *Mussulmen* put themselves in ambush near the Town, while the other ten remain'd farther off with their Prisoners, four of whom they murder'd, and hung on Trees upon a rising Ground, with their Heels upwards, and ript out their Bowels as Butchers do Sheep in the Shambles: one of 'em was put on a Spit like a Pig, and such as remain'd alive, were obliged to turn the Spit, and roast him at a Fire. Next day the *Turks* took more Prisoners, who happen'd to be decrepid old Men, that could hardly creep along: they were strangely frighten'd to hear they were *Turks*, and lived upon nothing but Man's Flesh. After some very dismal Dialogues they dismiss'd 'em, telling 'em

[x] Hist. Mussulm. lib. 4. L they

they were used to better Meat, but bade 'em b  
 sure to send 'em some young Folks to feed upon  
 About goes the Spit all the while. The old  
 Men, not having seen above ten *Turks*, return'd  
 to Town faster than they went out, and fell a  
 swearing like mad at their Townsmen: What a  
 devil do you stand here for, with your Fingers in  
 your Mouths? Look yonder! see those *Turks*:  
 there's but half a score of 'em, and they're roast-  
 ing one of our Brethren, and would have done  
 the same by us, but that we were too tough and  
 skinny: nothing but young Flesh will down with  
 them. The Commandant of the Place, who was  
 in the Prime of his Years, order'd out all the  
 young Fellows immediately to go and kill the  
*Turks*: accordingly out they all run. Mean  
 while the seventy *Mussulmen*, who lay conceal'd  
 among the Bushes, enter'd the Place and seiz'd  
 the Gates, as soon as they saw the Croud at a pro-  
 per Distance. The Populace still press'd forward,  
 without suspecting the Stratagem: at last the  
*Turks* that were roasting the Christian, instead of  
 running farther into the Country, made the best  
 of their way to the Town. What Fools are  
 they, said the *Greeks*, to take refuge in our  
 Houses! let 'em go, let 'em go, we'll destroy  
 'em all together. But as soon as these same  
 Fools were got into the Town, they shut the  
 Gates, and mounted the Walls with their Com-  
 rades, and most of the Children which were left  
 in the Houses. The poor *Greeks* look'd very  
 sheepish at this Spectacle: they were told, un-  
 less they return'd to their Houses, they would  
 cut the Throats of all the Children; but if they  
 would submit, they should have no harm done  
 'em. The Populace, not knowing what to do,  
 accepted of the Offer; but the Persons of Di-  
 stinction stood out, till the *Turks* had sworn on  
 the







View of Gallipoli.

the Alcoran not to take their Estates from 'em. Tho' no Oath can be propos'd that a Villain will not take, yet they had recourse to a kind of mental Restriction, unexpected by the *Greeks*: the Men of Note were all put to death, tho' their Estates were not touch'd, which the *Turks* assured 'em they would not. The *Mussulmen* are very good at these Distinctions: *Mahomet II.* after the taking of *Negropont*, caus'd the Governor to be saw'd through the Body, saying, he had promis'd to spare his Head, but not his Trunk.

The *Greek* Historians differ in all these Adventures: for *Ducas* pretends, that the *Turks* pass'd not the *Hellespont* for the first time till the Years 1356 and 1357; that it was *Homur*, Son of *Atin*, and *Orcan*, who ravaged all *Thrace*: one was Master of *Smyrna* and *Ephesus*, and the other of *Prusa*. Certain it is, the *Mussulmen* did not infest *Europe* till about 700 Years after the Establishment of Mahometism in *Asia*: for the *Egira*, or Mahometan Æra, which takes its Date from *Mahomet's* Flight from *Mecha*, began in the 622d Year of Christ; and *Othoman*, the first Emperor of the *Turks*, died not till *Anno* 1328.

*Gallipoli* [x] was the first Town they canton'd themselves in. The Situation GALLIPOLI. of that Place is so convenient for passing into *Thrace*, that the Princes, who have had Designs on that Province, have ever begun by making themselves Masters of that Town. It fell to the share of the *Venetians*, after the taking of *Constantinople* by the *Latins* [y]: but [z] *Vatace*, Empe-  
 [x] Callipolis. *Plin. lib. 4. cap. 11. Καλλιπολις.*  
 [y] *Gregor. IX. Epist. 313. l. 9. Du Cange Hist. of the Emp. of Const. lib. 3.* [z] *Joannes Ducas, qui & Batatza generique Theodori Lascaris, imperij sedem habuit Magnesiæ ad Sipylum annis 33. Ducas Hist. Byzant.*

ror of the *Greeks*, who made his Residence at *Magnesia* of Mount *Sipylus*, being at War with *Robert de Courtenai*, fourth *French* Emperor, besieg'd it, took it, and utterly destroy'd it in [z] 1235. The *Catalans*, who signaliz'd themselves in so many Rencounters in *Greece*, fortify'd themselves at *Gallipoli* in 1306, under *Roger de Flor*, Vice-admiral of *Sicily*. After the Death of that General, who was murder'd at *Constantinople*, in violation of a solemn Oath, made by the Emperor *Andronicus* by the Image of the Virgin painted by *St. Luke*, the *Spaniards* cut to pieces most of the *Burghers*, and so well intrench'd themselves in the Town, that *Michael Paleologus*, the Emperor's Son, was fain to raise the Siege. [a] *Remond Montaner*, and the Wives of the *Catalans*, whose Husbands were in the Army that kept the Country, made so gallant a Defence against *Anthony Spinola*, who form'd a second Siege by order of the Emperor, that the *Genoese* were constrain'd to retire. At length the *Catalans*, perswaded that they could not hold out long in *Gallipoli*, levell'd the Works in [b] 1307. Thus *Solyman* Son of *Orcan* must have got it cheap in [c] 1357, for the Town was at that time dismantled; and the Emperor [d] *John Paleologus*, to comfort himself for the Loss of it, said he had only lost a Jar of Wine and a Stye for Hogs; alluding, doubtless, to the Magazines of Victuals, and Cellars built by [e] *Justinian*, not only for maintaining a strong Garrison within the Town, but Troops without. In the same view that Emperor, according to *Procopius*, caus'd *Gallipoli* to be substantially wall'd about. *Bajazet* I. knowing the Importance of this Post for passing from

[z] Du Cange *ibid.* lib. 6. [a] *Pachim.* lib. 13. cap. 24.  
[b] Du Cange *ibid.* [c] *Calvis.* [d] *Annal. Turc.* [e] *Procop. de Ædific.* Just. lib. 4. cap. 10.



*Prusa* to *Adrianople*, which at that time were the two Capital Seats of the *Ottoman* Empire, caus'd *Gallipoli* to be repair'd in [f] 1391: he strengthened it with a huge Tower, and made a good Port for his Gallies. *Mustapha*, [g] one of his Sons, fail'd not to seize it after the Death of *Mahomet* I. in order to bar the Entrance of *Amurat* I. into *Europe*: but this latter, who was his Nephew and lawful Successor, retook *Gallipoli* and *Adrianople*, where he hang'd up *Mustapha*.

The *Genoese* facilitated to *Amurat* the Passage of the Canal. [b] *Ducas* reports, that it was done by the help of the Ships of *John Adorne Podestat* of the new *Phoea*; but this *Podestat*, young as he was, improved the Opportunity like a wise Man: In the middle of the way he ask'd the Sultan an Exemption from the Tribute paid yearly by the *Genoese* for the Alum of *Phoea*, and obtain'd it. [i] *Chalcocondylus* mentions nothing of the Alum, but affirms this Transportation was procured by dint of Money; and [k] *Leunclavius* adds, that *Amurat* gave no less than one or two Ducats for each Soldier.

*Gallipoli* is still a large Town at the Mouth of the *Propontis*, or Sea of *Marmara*, in a Strait about five Miles broad: it is 25 Miles from the *Dardanelles*, 40 from the Isles of *Marmara*, and 12 from *Constantinople*. *Gallipoli* is in a Peninsula, which has two Ports, one to the South, and the other to the North. They reckon in it about 10,000 *Turks*, 3500 *Greeks*, not quite so many *Jews*. The *Bazar*, or the *Bezestein*, the place where the Merchandizes are sold, is a handsom House with several Domes cover'd over with Lead: the Town has no Walls, and is only defended by a sorry square Castle, with an old

[f] *Ducas* Hist. Byzant. cap. 4. [g] *Idem*, c. 24 [b] Cap. 25, & 27. [i] *Lib.* 5. [k] *Pand.* Hist. Jun. cap. 89.

Tower, which doubtless is that of *Bajazet*. We were assured the Doors to the *Greek* and *Jews* Houses were not above two foot and a half high, and the like in many Towns of *Turky*, to prevent the *Turks* in their Frolicks from coming on Horse-back into their Houses, where they would commit a thousand Outrages.

I can say no more of *Gallipoli*, not having been personally in it: we anchor'd in a Port [1] six Miles below it, the North Wind detaining us there till the Holy Saturday, and we had the Mortification not to land at *Gallipoli*: all we could do, was, as we pass'd by, to take a Draught of it, wherein we were favour'd very opportunely by a Calm of Weather.

We were told, that on the *Asia* side, right against *Gallipoli*, there was a Village call'd *Char-dac* or *Camanar*, whither they come from *Smyrna* to pass the Canal, and take the way to *Gallipoli* by Land, and that the Winds were not favourable for going by Sea to *Constantinople*. We would gladly have taken this Road. On the way stands *Rodofto*, *Heraclea*, *Schivrea*, and other Places, touching which fundry Observations might be made; but our Captain would not put in any where on the *Europe* side, and the Wind rising South-west, soon brought us in sight of the Isles of *Marmara*, on the side whereof is a beggarly Town named *Lartachi*, said to be the old City of *Priapus*. The Wind waisted us over the *Propontis*, and presented us the finest View in the World, I mean, the Seven Towers and the Coast of *Constantinople*, which possesses the Entrance of the *Thracian Bosphorus*, call'd likewise the Canal of the *Black Sea*.

[1] An Portus Cœlos, or Κοιλός? *Amm. Marc. lib. 2. cap. 2.*

*Constantinople*, with its Suburbs, is, beyond Dispute, the largest City of CONSTANTINOPLE. *Europe*; its Situation, by consent of all Travellers, and even the antient [m] Historians, is the most agreeable and the most advantageous of the whole Universe. It seems as if the Canal of the *Dardanelles*, and that of the *Black Sea*, were made on purpose to bring it the Riches of the four Quarters of the World: those of the *Mogul*, the *Indies*, the remotest North, *China*, and *Japan*, come by the way of the *Black Sea*; and by the Canal of the *White Sea* come the Merchandizes of *Arabia*, *Egypt*, *Ethiopia*, the Coast of *Africk*, the *West Indies*, and whatever *Europe* produces. These two Canals are as the Doors of *Constantinople*; the North and South, which are the ordinary Winds there, are as it were the two Leaves of the Door: [n] when the North Wind blows, the South Door is shut, that is, nothing can come in from the Southern Coast; this Door opens when the South Wind reigns: if you will not allow these Winds to be call'd the Doors of *Constantinople*, you must agree 'em to be its Keys at least.

M. *Thevenot* will have *Constantinople* to be not so big as *Paris*, and but ten or twelve Miles about; M. *Spon* allows it fifteen: for my part, I believe its Compass to be twenty-three Miles; to which if you add twelve for the Suburbs of *Galata*, *Cassun-pacha*, *Pera*, *Topana*, *Fundukli*, the Circumference of this vast City will be 34 or 35 Miles. I can't hold with them, who reckon *Scutari* among the Suburbs of *Constantinople*, because 'tis only parted by the Breadth of the Canal; neither on the other hand can I come in-

[m] Polyb. Hist. lib. 4. Tacit. Ann. lib. 12. [n] Ἐισάγει μὲν εἰς τὸν πόντον νότος, ἐξάγει δὲ βορέας, καὶ ταῦτοις ἀνάστη χεῖρτα πρὸς ἐκάτερον τὸν δεῖμον τοῖς ἀέμοις. Polyb. Hist. lib. 4.

to their Sentiment, who cut off from *Constantinople* all the Suburbs beyond the Port; since even under the first Christian Emperors, *Galata* was the thirteenth Region of the City. The Fig-tree Quarter, which is the same as *Galata*, makes part of the City, according to the Emperor *Anastasius* [o]; and *Justinian* [p] placed it in the new Circumference. By little and little they have join'd to *Galata* the neighbouring Towns, as at *Paris* the *Faux-bourg St. Germain*, the *Faux-bourg St. Antoin*, and others.

We must then distinguish the two parts in *Constantinople*, that on this side the Port, and that on the other side: the first is the antient *Byzantium*; and *Constantinople*, whose Plan is of a triangular Figure: two of its sides are wash'd by the Sea, namely, that of the Port, which is the crookedest of all, and that which goes from the Point of the Seraglio to the Seven Towers; the third is longer than the rest, and is on the firm Land. To each of the two first they usually allow seven Miles, and nine Miles to the other: the first Angle of this City is at the Seven Towers, the second at the Point of the Seraglio, and the third at the Mosque of *Ejoub*, towards the fresh Waters.

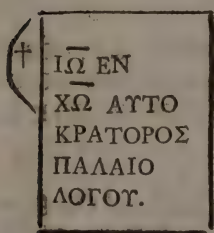
The Walls of *Constantinople* are very good: those of the Land-side have a double Range twenty foot from each other, and defended by a flat-bottom'd Ditch some twenty-five foot broad: the outer Wall, which is about two Toises high, is defended by 250 low Towers; the inner Wall is above twenty foot high, and its Towers, which answer to those of the outer, are well proportion'd. The Battlements, the Courtines, the Port-holes, are well-contriv'd, but we saw no Artillery: Free-stone is what it mostly consists of.

[o] Novel. 59. [p] In lib. 18. Cod. de Sacr. Eccles.



I think we counted five Gates on this side: it might be easily fortify'd, for the Situation is naturally sloping, very far from commanding the City.

The Walls from the Seven Towers to the Seraglio, and those along the Port, look to be somewhat more disregarded: there's no going round 'em, because of several Out-jettings to the Water. There's no Wharf or Key: some part of the Walls, especially toward the Port, is faddled with Houses: the Towers of both sides are set at a proper distance, but have been often damaged by Storms, and repair'd as often by the Greek Emperors *Theophilus, Michael, Basil, Constantine Porphyrogenetes, Manuel Commenes, John Paleologus*; as may be seen by the Inscriptions on the Seven Towers, and other Places in and about the Walls.



*Of John Paleologus, Emperor  
in Jesus Christ.*

These following are as you go from the Seven Towers to the Seraglio.

ΠΑΣΙ ΡΩΜΑΙΟΙΣ ΜΕΓΑΣ ΔΕΣΠΟΤΗΣ ΕΓΕΙΡΕ  
ΡΩΜΑΝΟΣ ΝΕΟΝ ΠΑΝΜΕΓΙΣΤΟΝ ΤΟΝΔΕ ΠΥΡ-  
ΤΟΝ ΕΚ ΒΑΘΡΩΝ.

*Romanus, Illustrious Emperor of all the Greeks,  
did rebuild from the very Foundation this new large  
Tower.*

ΠΥΡΤΟΣ

ΠΥΡΓΟΣ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ  
ΠΙΣΤΩΝ ΕΝ ΧΩ ΑΥΤΟΚΡΑΤΟΡΩΝ ΕΤΣΕΒΕΙΣ  
ΒΑΣΙΛΕΙΣ ΡΩΜΕΩΝ.

*The Tower of Basilus and Constantine, faithful  
Emperors in Jesus Christ, pious Kings of the Romans.*

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΕΝ  
ΚΡΙΣΤΩ ΑΥΤΟΚΡΑΤΟΡΟΣ.

*The Tower of Theophilus, Emperor in Jesus  
Christ.*

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΚΑΙ ΜΙ-  
ΧΑΗΛ ΠΙΣΤΩΝ ΕΝ ΧΩ  
ΑΥΤΟΚΡΑΤΟΡΩΝ.

*The Tower of Theophilus and Michael, faithful  
Emperors in Jesus Christ.*

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝ-  
ΣΤΑΝΤΙΝΟΥ ΤΩΝ ΠΟΡΦΥΡΟΓΕΝΝΗΤΩΝ ΦΙΛΟ-  
ΚΡΙΣΤΩΝ ΣΕΒΑΣΤΩΝ ΔΕΣΠΟΤΩΝ ΕΝ ΕΤΕ Κ.  
Φ. Κ. Α.

*This Tower was renew'd under Basil and Constan-  
tine Porphyrogenetes, Servants of Jesus Christ,  
august Emperors in the Year . . . . .*

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΜΑΝΟΥΗΛ ΤΟΥ ΦΙΛΟΧΡΙ  
ΒΑΣΙΛΕΙΟΥ ΡΩΜΕΙΟΥ ΥΙΟΥ ΕΝ . . . ΚΑΙ ΑΥΤΟ-  
ΚΡΑΤΟΡΟΣ ΡΟΜΑΙΩΝ ΤΟΥ ΚΟΜΝΗΝΟΥ ΕΝ  
ΕΤΕΙ ΦΧΟΒΜΒ.

*This Tower was renew'd under Manuel, Servant  
of Jesus Christ, Roman Emperor, Son . . . . . and  
of the Roman Emperor Comnenes, in the Year . . .*

ΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΘΡΑΤΣΜΟΣ ΜΑΡΚΩ ΚΡΟ-  
ΝΩ ΚΑΥΔΟΝΙ ΠΟΛΛΩ ΚΑΙ ΣΦΟΔΡΩ ΡΗΓΝΥΜΕ-  
ΝΟΝ ΠΕΣΣΕΙΝ ΚΑΤΕΝΑΓΚΑΣΕ ΠΥΡΓΟΝ ΕΚ ΒΑ-  
ΘΥΡΩΝ ΒΑΣΙΛΕΙΟΣ ΕΓΕΙΡΕ ΕΤΣΕΒΗΣ ΑΝΑΞ.

*This Tower, which the Concussions of the Sea, violently and often repeated, had brought to ruin, was rebuilt from the Foundation by the pious King Basil.*

There are seven Gates from the Point of the Seraglio to the Seven Towers; five land-ward, and eleven on the Port; but whichever Gate you go in at, you mount an Ascent. *Constantine*, who design'd to make *Constantinople* like *Rome*, could not have found a better Spot for Eminences. It is a very tiresome City for Foot-travellers: Persons of note go on horse-back. Before we enter the Town, we must once more admire the Outside: Nothing upon Earth can be more delightful, than with one Glance of the Eye to discover all the Houses of the biggest City in *Europe*, whose Roofings, Terrasses, Balconies, and Gardens form a Variety of Amphitheatres, set off with Bezeftains (Places like our Changes, for selling Wares) Caravan-serais (Houses of Hospitality) Seraglios, and especially Mosques or Churches, which far outshew ours in *France*. These Mosques, tho' hideous for their Bulk, yet in appearance have nothing about 'em but what is beautiful; the Defects and Oddnesses of the *Turkish* Architecture not being discernable so far off: on the contrary, their principal Domes, accompany'd with other little Domes, both cover'd with Lead or Gilding; their Steeples, if I may use that word for Towers very slender and extremely high, with the Crescent at top; all together yield a charming Spectacle to one that stands at the Entrance of the Canal of the *Black Sea*:

*Sea*: nay, this Canal itself strikes you with admiration; for *Fanari-kiosc*, *Chalcedon*, *Scutari*, and the adjoining Country, have an agreeable effect upon the Eye, when, no longer able to bear the Lustre of *Constantinople*, you turn your Face to the right.

I must however confess, that the Objects we had seen from our Ship, appear'd quite different, on comparing them with those that presented themselves to us when we went ashore. I know not whether it was the Onions they sell at the corner of every Street, that awaken'd in us the Idea of those famous Temples in *Egypt*, whose Outside dazzled the Beholder's Eye; but I could not help comparing *Constantinople* with those stately Edifices, wherein were nothing but Crocodiles, Rats, Leeks, Onions, which those Idolaters regarded as so many Deities. The Houses of *Galata*, where we landed, are low, built mostly of Wood and Mud, so that a Fire consumes thousands of 'em in a Day; a Disaster which frequently befalls 'em, either from the *Turks* smoking in bed, or else done on purpose by the Soldiers for the sake of pilfering. It would be no great damage, if nothing but the House was destroy'd, for they cost but a trifle to build again, and there's Wood enough on the Coasts of the *Black Sea* to rebuild *Constantinople* once a Year, if occasion were; but a world of Families are utterly undone by the burning of their Merchandizes. 'Tis a small matter, when they speak but of 2 or 3000 Houses burnt: a Man has often the mortification to see his House pull'd down and pillaged, tho' the Fire be 200 Paces off; especially when the North-east, which the *Turks* call [q] *the black Wind*, is in its fury. They have found no other Remedy to prevent the whole Town from being devour'd, but only to

blow



blow up a great many Houses, otherwise the Conflagration would become general. The foreign Merchants have of late Years wisely be-thought themselves to build at *Galata* very substantial Ware-houses of Free-stone, standing single, and having no more Windows than are barely necessary; the Shutters whereof, as well as the Doors, are cover'd with Iron Plates.

The Plague and the *Levantis*, next to Fire, are the two Scourges of *Constantinople*. It is true, the *Turks* are unworthy to live; they stand and see 5 or 600 die in a Day of this cruel Distemper, without doing the least thing either to avoid it or struggle against it, and never begin their Processions till it sweeps away about 1200 in a Day. They buy and sell the Goods and Household Stuff of the Infected, just as if they had died of Old-age or a violent Death. As for us, we had the Forecast, when we set out from *Marseilles*, to lay in a provision of *Lapis Infernalis*; and if the least Spot had appear'd on our Body, we should not have fail'd to tap it with a Lance, scarify it, and clap some of this cauterizing Stone upon it, to eat away as soon as possible that part where the Strength of the Poison discharges itself: besides this, we would have made use of Treacle, Orvietan, *English Drops*, and other cordial and spirituous Medicaments, which we had Box-fulls of. These Remedies must be preceded by the Use of Emetick Tartar, which is to be repeated according to occasion without delay, the Moment the Head ails any thing, or the least Loathing is felt.

As for the *Levantis*, who are Soldiers of the Gallies, that insult People with their Cutlasses in their Hand, and make ugly Faces to frighten such as don't know 'em; some Years ago the *Caimacan*, Governor of the City, at the solicitation of the Ambassadors, gave Strangers a permission

mission to defend themselves against these disorderly Rake-thames, who have been often quell'd by dint of Sword and Pistol. Tho' the *Turkish* Bravoës look on us as a parcel of very aukard Fellows, that know not how to handle our Arms nobly and with a good grace; yet they fly from the Point of our Swords. *These Christian Dogs*, say they, *run a Man through the Guts at once, without giving him time to defend himself.* Our Swords do their business off-hand, whereas some Movements of the Body are required for the Use of a Scymeter. As soon as ever you perceive in the Streets of *Constantinople* any Persons making towards ye, in a Waistcoat and Drawers, bare-legg'd, with only Pumps on, and a Ponyard in their Hand, you must unsheath your Sword: some have the precaution to carry it naked under their Coat. If you wear a Vest, you should not stir without Pocket-pistols, well charged and primed, or at least something like 'em. A certain *French* Merchant one Day put to flight a couple of these *Levantis* with a large Inkhorn, which they took for some Fire-arms. They fancy our Canes have Tucks within 'em, and always take their measures from the Countenance we bear towards 'em. To avoid their Insults, People sometimes take Janizaries for their Guard.

The Marquis *de Ferriol* gave us some of his Guard to go along with us: he lodg'd us in the *Chateau-gaillard*, a Quarter in the *Palais de France*, which he had allotted for us. This Palace seem'd to us to be an enchanted Place, for the Misery we had seen in the *Archipelago*, had given us a very disadvantageous Notion of the rest of *Turky*. The Palace of *France* is the most agreeable House in all *Constantinople* to Persons bred up in *Europe*: it was built by order of *Henry IV.* when *M. de Breves* was Ambassador, but there were fine  
Apartments

Apartments made by M. *de Nointel* : Gentlemen there meet with every thing that's fit for 'em. Out of this Palace, they know not what *Good Eating* means ; no, not if you were to go to the farther end of *Japan*. The Ambassador's Table is as well supply'd as the best in *Paris* : instead of Copper-vessels tinn'd over, which even the Grand Signior uses in the Seraglio, you see nothing in his Excellency's House but Piles of silver Plates, and Buffets charg'd with Basons, Ewers, Salvers, Vases, and Goblets of the same Metal. All the Nations of the World are tempted thither by the Magnificence and engaging well-bred Behaviour of the Owner. We cannot sufficiently admire with what Resolution the Marquis *de Ferriol* maintains the Grandeur of the *French* Name, at a Court where one is every Day expos'd to the Caprices of new Ministers.

While our *Turkish* Habits were making, we rambled about the Town in our *French* Dress, with a Sword to our side, a powder'd Wig and Hat cock'd, tho' nothing is more offensive to the *Mussulmen*, especially such as live farther up in the main Land. 'Tis not so with those of *Constantinople* and *Smyrna* : by a frequency of seeing us in our ordinary equipage, they are familiarized to our ways. We should have made no difficulty of walking the Streets without Janizaries, if my Lord Ambassador, in regard we were employ'd by his Majesty, had not order'd some to attend us wherever we went.

The Streets of *Constantinople* are very ill paved, some not at all: the only Street that is practicable, is that which goes from the Seraglio to the Gate of *Adrianople* : the rest are close, dark, deep, and look like so many cut-throat Lanes ; and yet you frequently meet with good Buildings, Bagnios, Bazars, and some Houses of great Men, built with

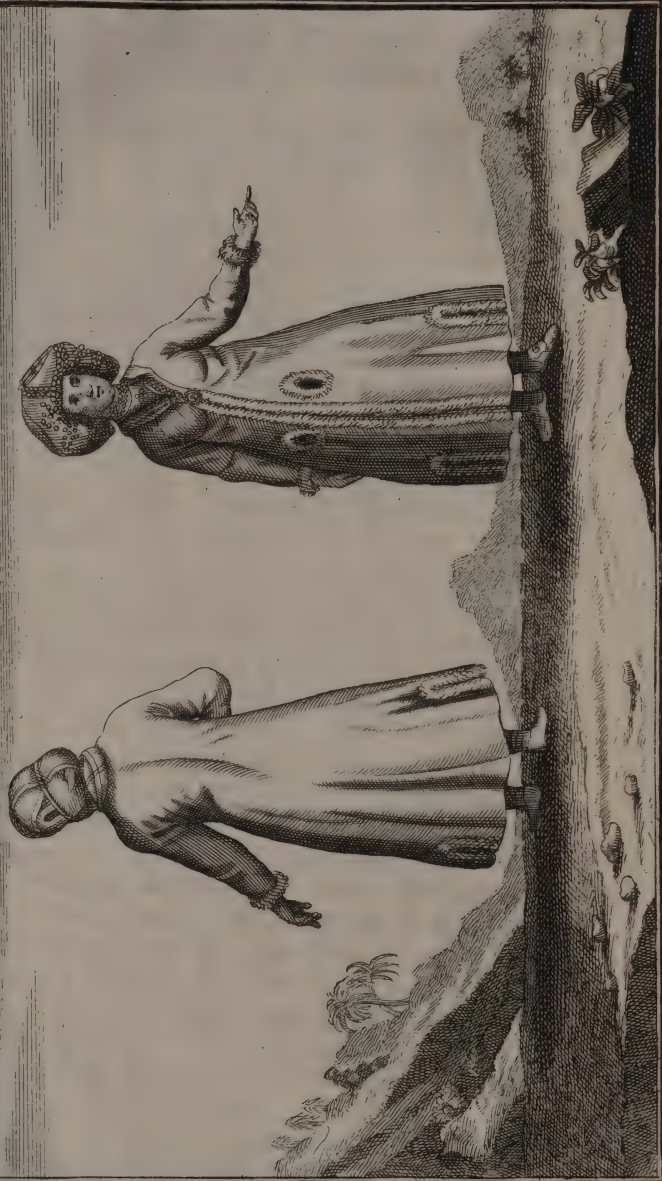
with Lime and Sand, and angled with Freestone, the Apartments running very cleverly into one another.

We thought the Place more populous than they told us it was: the Houses are but two Stories high, and are well fill'd. I make no question but there are as many People at *Constantinople* as in *Paris*. You meet with but few *Turks* in the Streets: they keep within Doors, without concerning themselves about what passes abroad, except certain Women belonging to the absent *Bashaws*; and these have no Aversion to Strangers; but their Intrigues are attended with Danger, and Tenderness is sometimes succeeded with Cruelty. The Husbands, that they may have no pretence for going abroad, have made 'em believe there's no Paradise for Women; or if there be one, they may attain it by saying their Prayers at home. To amuse 'em, they build Baths for 'em, and treat 'em with Coffee: but notwithstanding all this Precaution, a way is often found to introduce handsom young Fellows, disguised like Female Slaves, with Toys to sell. The *Jewish* Women are dextrous at promoting the *Belles Passions*; however, there is not near so much intriguing here, as with us; and most of the *Turkish* Ladies are obliged to stay at home, and busy themselves in Embroidery, for want of better Employment. The *Greek*, *Jewish*, and *Armenian* Women have more liberty, but don't go abroad so often as our Women, because the Slaves do all that's to be done without Doors; as going to Market, &c. *Paris* would seem far less populous, did we not all the Day long meet in the Streets Women of all Ages and Conditions.

Many things have contributed to fill *Constantinople* with People, beyond the other Cities of *Turkey*: Traffick; Hopes of rising at Court, where there  
are







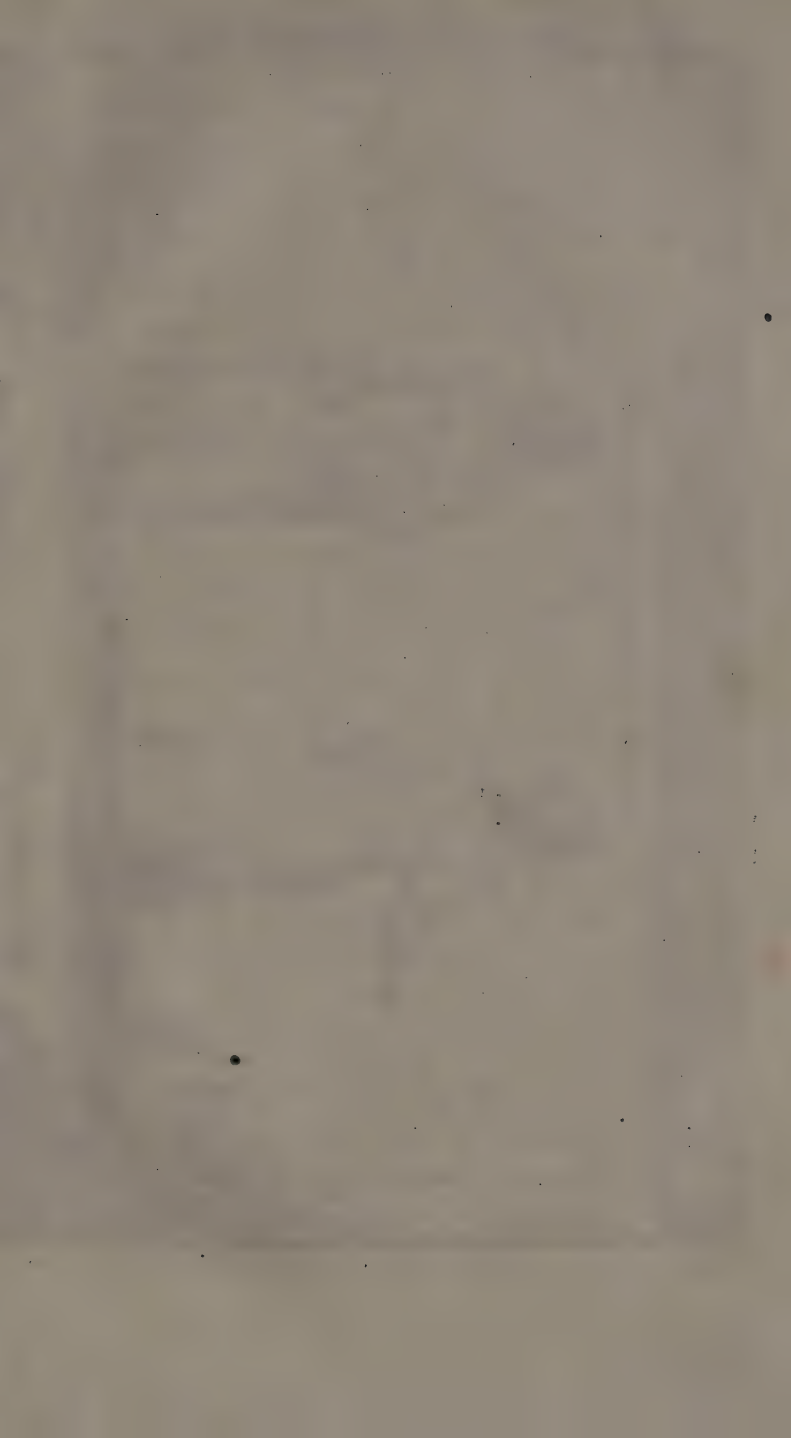
are no People of Quality, and consequently it is natural for a Man to flatter himself, that he may be advanced for his Merit and Money; the Misery that is suffer'd in the Provinces, where the Bashaws have always exercised grievous Cruelties; lastly, that prodigious Trade of Slaves, which is incessantly carrying on: these latter increase and multiply by Marriage, and swell the number of Inhabitants. In all Ages it seems to have been a Maxim to bring to *Constantinople* powerful Colonies. I speak not of the *Roman* Families, which *Constantine* engaged to settle there. *Glycas* affirms, that that Emperor having confer'd on the Senators that follow'd him, the command of his Armies in *Persia*, made 'em leave their Rings behind 'em; these he sent to their Wives, to oblige 'em to quit *Rome*, and come away to their Husbands, and fix themselves at his Court. *Mahomet* II. having taken *Amastris*, belonging to the *Genoese*, on the Coasts of the *Black Sea*, sent away almost all its Inhabitants to *Constantinople* Ann. 1460. In 1514 *Selim* having made himself master of *Tauris* in *Persia*, brought from thence all the Mechanicks. *Barbarossa* often transported thither the Inhabitants of such Islands as he conquer'd in the *Archipelago*: in 1537 he caus'd 16,000 Prisoners to pass thither from *Corfu*. In the last Wars of *Hungary*, what Shoals of both Sexes were carry'd away to *Constantinople*!

The first Walk a Stranger usually takes in *Constantinople*, is to the Royal Mosques, of which there are seven so call'd. These Edifices, which are very handsom in their kind, are compleatly finish'd, and kept in perfect good condition; whereas in *France* we have scarce such a thing as a finish'd Church: if the Nave is admired for its Largeness and Beauty of its Arch-work, the Choir is imperfect; if these two parts are compleat, the

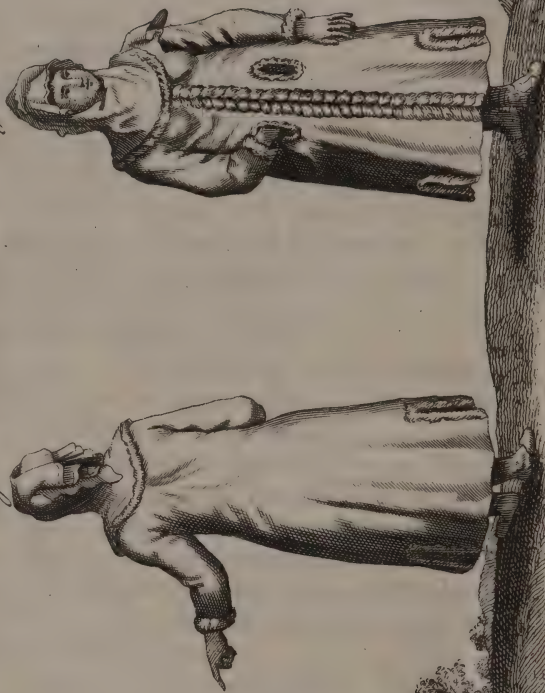
Frontispiece is not begun. Most of our Churches, especially in *Paris*, are hedg'd in with profane Buildings, and Tradesmens Shops, to make advantage of every the least Spot of Ground; the Church is often so chok'd up with Houses, there's no Avenue, no Vacancy left; whereas the Mosques of *Constantinople* stand single, within a spacious Inclosure, planted with fine Trees, adorn'd with delicate Fountains: they suffer not a Dog to enter; no one presumes to hold discourse there, or do the least irreverent Action: they are well endow'd, and far exceed ours in Riches: tho' their Architecture is inferior to ours, yet they fail not to make an impression on the Beholder by their Largeness and Solidity. In all parts of the *Levant* the Domes are well executed; those of the Mosques are of an exact Proportion, and accompany'd with other smaller Domes, which make 'em appear full and comely to the Eye: it is not so with their Minarets, which are Spires as high as any of our Belfries, and as small about as a Nine-pin, in a manner. These Minarets are a great Ornament to the Mosques, and to the whole Town: however, tho' we have no Work of that Boldness among us, our Eyes are form'd to our Belfries, and our Ears to the Sound of our Bells, which are more harmonious than the Singings of the *Muesins*; so they term those who call the People to Prayers, in a singing Tone, from the top of the Minarets.

*St. Sophia* is the most perfect of all these Mosques: its Situation is advantageous, for it stands in one of the best and finest Parts of *Constantinople*, at top of the antient *Byzantium*, and of an Eminence that descends gradually down to the Sea by the Point of the Seraglio. This Church, which is certainly the finest Structure in the World next to *St. Peter's* at *Rome*, looks to be





*Greek Women in their Fur Gowns.*



be very unwieldy without: the Plan is almost square, and the Dome, which is the only thing worth remarking, rests outwardly on four prodigious large Towers, which have been added of late Years to support this vast Building, and make it immoveable, in a Country where whole Cities are often overthrown by Earthquakes.

The Frontispiece has nothing grand, nor answerable to the Idea Men have of *St. Sophia*: you first enter in at a Portico about six Toises (Fathom) broad, which in the time of the *Greek* Emperors serv'd for a Vestibulum. This Portico communicates with the Church by nine Marble Folding-doors, the Leaves whereof, which are Brass adorn'd with Basso-relievo's, are extremely magnificent: on the middlemost of 'em you see some Figures of Mosaick Work, nay, some Paintings too. The Vestibulum is join'd to another, which is parallel to it, but has no more than five brazen Doors without Bas-reliefs: the Leaves were charg'd with Crosses, but the *Turks* have only left the upright Post of these Crosses, and have taken away the Cross-beam of 'em. You don't enter front-wise into these two Vestibulums, but only at Doors open'd on the sides; and according to the Rules of the *Greek* Church, these Vestibulums were necessary for the placing those that were distinguish'd either for being about to receive the Sacraments, or undergo publick Penance. Parallel to these Vestibulums the *Turks* have built a great Cloister, for lodging the Officers of the Mosque.

[r] A Dome of an admirable structure holds the place of a Nave: at the Foot of this Dome runs a Colonnade, which bears a Gallery five Toises broad, the Arch-work whereof is exquisi-

[r] Τεῦλος ἢ θόλος, trullus, trulla, hemispherium, testudo. Στεγυςυλοιδης θικος. Hefych. *A Dome.*

site. In the Interspaces of the Columns the Parapet is adorn'd with Crosses in Bas-relief: these the *Turks* have used very ill. By some it is call'd *Constantine's* Gallery: it was formerly set apart for the Women. At the Roof, and on the Cornish of the Dome runs a small Gallery, or rather a Balustrade, no broader than just for one Person to pass at a time; and above this there's also another: these Balustrades make a marvellous figure in time of their Ramezan, when they are all adorn'd with Lamps. The Columns of this Dome have scarce any belly or swelling, and their Chapters look'd to be of a singular Order: the Dome is eighteen Toises in the clear (that is, from Wall to Wall) and rests upon four huge Pillars, about eight Toises thick: the Arch seems a perfect Demi-sphere, illuminated with twenty four Windows, disposed in a Circumference.

From the East part of this Dome you pass straight on to the Demi-dome, which terminates the Edifice [s]. This Dome, or Shell, was the Sanctuary of the Christians, and the great Altar was placed there. *Mahomet* II. having conquer'd this City, went and sat here with his Legs cross'd under him after the manner of the *Turks*; after saying his Prayers, he caus'd himself to be shaved, and then fasten'd to one of the Pillars, where was the Patriarch's Throne, a fine piece of embroider'd Stuff, with *Arabick* Characters on it, which had serv'd as a Skreen in the Mosque of *Meca*. Such was the Consecration of *St. Sophia*! There is at present in this Sanctuary nothing but the Niche where they keep the Alcoran [t]: it looks towards *Meca*, and the *Mussulmen* always turn that way when they say their Prayers: the Mufti's

[s] *The Space between the Dome and the Demi-dome is call'd* Σάλα, Κόσχυ, Ἄραις, Ἡμίκυκλος. [t] *Maharab. Mirabé. Marabé. Gueblé.*





*Lynx.*



Chair is hard by: it is rais'd on several Steps, and on the side of it is a kind of Pulpit, for the Officers to repeat certain Prayers.

This Mosque, built like a *Greek Cross*, is in the clear 42 Toises long, 38 broad: the Dome takes up almost all this Square. They assured me there were no fewer than 107 Columns of different Marble, of Porphyry, or *Egyptian Granate*: we had not time to count 'em ourselves. The whole Dome is lined or pav'd with Varieties of Marble: the Incrustations of the Gallery are Mosaick, mostly done with Cubes or Dice of Glass, [u] which are loosen'd every Day from their Cement, but their Colour is unalterable. These glass Dice are real Doublets, for the variegated Leaf is cover'd with a piece of Glass very thin, and glued on, so as nothing but hot boiling Water can make it scale off: if ever Mosaicks should come again in fashion among us, we could easily do the like. Tho' the Application of these two pieces of Glass, containing the colour'd Plate, be trifling, yet it proves the Invention of Doublets not to be new. The *Turks* have destroy'd the Nose and Eyes of some Figures, as well as the Faces of four Cherubims placed in the Angles of the Dome.

This Church is not the first that in *Constantinople* bore the Name of [w] St. *Sophia*: [x] *Constantine* the Great was the first that consecrated a Chapel there to the *Wisdom of the uncreated Word*; but whether that Building was too small, or whether it was some time after destroy'd by an Earthquake, [y] *Constantius* his Son caus'd a larger Church to be built instead of the former: the Sanctuary and the greatest part of this Church

[u] Κατεχρύσωσε τὰ ὄρυθα ἐξ ὑελίνε χερυῶ λαμπρότατα.  
Anonym. Descript. Constan. [w] Αγία Σοφία.

[x] Theophan. Cedren. Glyc. Paul. Diac. l. 2. Nicephor. Callist. lib. 7. cap. 49. [y] Socrat. lib. 2. cap. 16.

Philostorg. lib. 3. cap. 3. Nicephor. Callist. lib. 9. c. 9.

were ruin'd in the Reign of [z] *Arcadius*, when a Tumult was stirr'd up against St. *John Chrysostom*, Patriarch of *Constantinople*; nay, his Party [a] is said to have set it on fire. It was again burnt under *Honorius*, and re-establish'd by young *Theodosius*; but in the fifth Year of *Justinian St. Sophia* escaped not the general Burning, in that Infurrection [b], wherein *Hypatius* was made Emperor in his own despite. *Justinian* having quell'd the Sedition, and punish'd those that raised it, caused the same year to be built the stately [c] Edifice still existing. *M. du Cange* [d] proves, that it was finish'd in five Years, and not seventeen, as some *Greek* Authors have written. The Emperor was so highly pleas'd, he burst into an Exclamation, [e] *I have outdone thee, O Solomon!* but in the 32d Year of *Justinian* an Earthquake threw down the Demi-dome, and the Altar was crush'd with its Fall: it was re-edify'd, and the Church consecrated a-new. *Zonaras* observes, that *Justinian* did great Injury to polite Literature, in applying to this Building the Stipends that were usually given the Professors in every Town all over the Empire. Rather than not gratify his Itch of Building, he melted down the silver Statue of *Theodosius*, which *Arcadius* had erected, and which weigh'd 7400 Pound. To cover the Dome of *St. Sophia*, *Justinian* employ'd the Leaden Pipes, which serv'd to carry most of the Water for the use of the City. The chief Architects that were concern'd in this famous Church, [f] were *Anthemius* of *Tralles*, and *Isidorus* of *Miletus*: the first was esteem'd the greatest Mechanist of his time: he was, some think, no

[z] Socrat. lib. 6. cap. 16. [a] *Ιωαννύται*. [b] *Call'd Νίχα*. [c] Manuel. Chrysol. de *Ædif.* Elegant. [d] In *Notis* in *Bondelm.* [e] *Νετίανκα σε Σαλομών*. *Vici te Salomon.* *Codin. de Orig. Const.* [f] *Procop. de Ædif. Just.* lib. 2. cap. 3.



Stranger to the Art of making Gunpowder; for *Agathias* [g] avers, that he would exactly mimic Thunder, Lightning, and Earthquakes. The Emperor *Basil* the *Macedonian* caus'd the Western Demi-dome to be strengthen'd: lastly, this Church was so damaged by another Earthquake under the Empress *Anne*, and *John Paleologus* her Son, that it required much Expence of Time and Treasure to repair; for which reason the Marriage of the Emperor with *Helen*, Daughter of *Cantacuzenus* [h], was solemnized in the Church of *Blaquernes*, dedicated to the Holy Virgin. *Mahomet* II. was so pleas'd with *St. Sophia*, that he caus'd it to be repaired, and the *Turks* have ever since kept it with the utmost Care.

After visiting *St. Sophia*, we were carry'd thirty or forty Paces off, to be shewn the [i] Mausoleums of certain *Ottoman* Princes: they are four small low Buildings, with Domes cover'd over with Lead, supported by Columns hexagonally placed. The Balustrades are of Wood, and the Coffins cover'd with plain Cloth: the Emperors are distinguish'd from their Wives only by their Turbant, which is on a Pillar at the Head of the Coffin, and this Coffin is somewhat bigger, as well as the Torches that burn at each end. There's no Torch to that of Sultan *Mourat's* Brother, tho' there are to every one of the Grand Signior's Wives. They pointed us to some Handkerchiefs like Cravats round the Necks of certain Figures, in number 120, being Representations of that Emperor's Children, which were all strangled in a Day by his Successor's Order. They have not been sparing of Marble in these Mausoleums, which are constantly illuminated

[f] Lib. 5. [h] Cantacuz. lib. 4. cap. 5. Leuncl. Hitt. Mussulm. 582. [i] Turbé.

Night and Day, not only with the Torches about the Coffins, but many others : they have also chain'd thereto several Copies of the Alcoran, to be perused by such as resort thither to pray. Besides those who come out of Devotion, there are here, as also in the other Mausoleums, a Company of poor Alms-people, who have a Foundation hard by : these wear wooden Chaplets, the Beads whereof are about the size of a Musket-ball. I have forgot the Names of the other Sultans who are in these Mausoleums : I think they mention'd to us Sultan *Selim* and Sultan *Mustapha*.

Hard by is seen an old Tower, said to have serv'd as a Church to the Christians : they keep in it several wild Beasts ; such as Lions, Leopards, Tygers, Linxes, Jackals : these last are between a Fox and a Wolf, and in the Night make a crying like Children pain'd with Gripings.

The other Royal Mosques of *Constantinople* may be reckon'd so many Copies of *St. Sophia*, more or less resembling this Original. They are Domes of a goodly appearance, accompany'd with many other less Domes : the Building always stands by itself in an Inclosure planted with Trees, adorn'd with Fountains, Oratories to pray in, and all other Conveniences necessary to the Exercise of the *Mahometan* Religion. As for the Minarets, that is, those slender Spires before mention'd, there's no Royal Mosque without two at least ; some have four, nay six of 'em.

At the antient Hippodrome (or Running-place for Horses) now call'd *Atmeidan* Mosque, each Minaret has three stone Galleries. Before you enter this Mosque, you go through a Peristyle, which is a sort of Cloister arch'd over, and cover'd with little Domes, and supported by Columns. The Pavement is of a very beautiful Marble, as also an hexagonal Fountain which is  
in

in the middle, cover'd 'likewise with a Dome form'd by Grates of gilded Iron. This Mosque, and the other Royal Mausoleums which the *Musfulmen* have built, are lighted with a great many more Lamps than *St. Sophia*; and among the Lamps of the new Mosque are placed crystal Balls, branch'd Candlesticks, Ostrich-eggs, and such like Pieces, to please the Eye. They shew'd us a Globe of Glass, wherein was represented in Bas-relief, with wonderful Patience, the Plan of the Mosque. The Turbè, or Mausoleum of Sultan *Achmet*, is behind this Mosque, Northward.

Of all the Mosques in *Constantinople*, there's none comes near to *St. Sophia* in the Beauty of its Dome, but the *Solymania*, founded by *Solyman II.* the most magnificent of all the Sultans: nay its Outside outdoes *St. Sophia*: its Windows are larger and better disposed, its Galleries more regular and stately; the whole is built of the finest Stones that could be found among the Ruins of *Chalcedon*. The indispensable Necessity the *Musfulmen* are under of making their Ablutions, obliges 'em to build large Cloisters near the Royal Mosques: the Fountain is always placed in the middle, and the Washing-places round about.

The Mausoleum of its Founder, and that of the Sultana his Wife, are behind the Mosque under very rich Domes. *Solyman's* Coffin is cover'd with a fine Piece of Embroidery, representing the Town of *Meca*, from whence it was brought. At the head of that Prince's Coffin are two Heron's Feathers beset with precious Stones. Here are constantly burning seven huge Tapers, and a great many Lamps; Copies of the Alcoran are chain'd up and down in divers places, and Persons in pay to read 'em. The *Turks* think the Dead are relieved by Prayers.

The *Validea*, so call'd from *Valide* its Foundress, Wife of *Ibrahim*, and Mother of *Mahomet IV.* is  
another

another fine Edifice placed on the Port near the Seraglio. The Inside is lined with fine *Dutch* Ware, but its Colonnade is of Marble, with Chapiters after the *Turkish* way: most of the Columns were fetch'd from the Ruins of *Troy*: its Lamps, branch'd Candlesticks, ivory Balls, crystal Globes, are very ornamental. The whole Work seems to be more delicate than the other Mosques, and has nothing *Gothick*, tho' much in the *Turkish* Taste. The Arches over the Doors and Windows are well design'd: its two Minarets have each three handsom Galleries: 'tis surprizing that the *Turks*, who don't often raise such Fabricks, should find Architects skilful enough to build 'em.

The Situation of this Mosque, which is full in sight of the Seraglio, and in the most frequented part of the Town, makes it to be prefer'd before all others on publick Rejoicing-days: they don't content themselves with crouding with Lamps the Galleries of its Minarets, but throw several Cords at different heights between one Spire and another: these Cords not only support the Name and Cypher of the Grand Signior, represented by small burning Lamps, but likewise the Representation of Towns, and the principal Victories that give occasion to the Festival.

In these Illuminations every thing glitters: the very Crescents are in a blaze. Were the antient *Byzantines* to return to Life, they would doubtless be astonish'd at the prodigious Dimensions of their City, which at this Day extends to the farthestmost part of the Haven, whereas in their time it took up only the Southern Entrance: but they would not be surprized to see the Crescent, it being the Symbol of *Byzantium*. We are told the reason of it by [k] *Stephens* the Geographer,

[k] *Steph. Byzant.*

a Native



a Native of this City. *Philip* of *Macedon*, Father of *Alexander* the Great, meeting with mighty Difficulties in carrying on the Siege of *Byzantium*, took the opportunity of a very dark Night to set Workmen to undermine the Walls, so as to make a Breach for his Troops to enter the Place, without being perceiv'd by the Enemy; but luckily for the Besieged, the Moon appearing, gave 'em light into the Design, and made it miscarry. The Inhabitants, in acknowledgment, erected a Statue to *Hecate* on the Port; and this place, which before was call'd *Bosphorus*, on account of an Ox's swimming it over to *Asia* on a certain time, went afterwards by the Name of *Phosphorus*, on occasion of [l] *Diana* the Light-bringer. 'Tis likely, that the Church of *St. Photina* of *Toppa* was built on the Foundation of some Temple of the same *Diana*. *Tristanus* [m] has publish'd the Type of a beautiful Medal of *Trajan*, on the Reverse whereof is a Crescent surmounted by a Star; [n] and in the Legend 'tis notify'd, that the Town was saved by favour of that Crescent, or by the help of *Diana*, whose Symbol it was. There are several Medals of the same Type in the King's Cabinet, in the Name of the [o] *Byzantines*, with the Heads of *Diana*, *Trajan*, *Julia Domna*, Wife of *Severus*: the *Turks* have only adopted the Crescent, which they met with up and down among the antient Buildings of the City.

Of all the Sultanas that ever meddled with Politicks, *Valide*, before mention'd, was the most sagacious in managing the Affairs of the *Porte*, and acquired to herself an incredible Authority and Interest. She pitch'd upon the most advantageous place of all *Constantinople* to display her Magnifi-

[l] Η κατὰ Λαμπρανόρα. [m] Comment. Hist. tom. 1.

[n] BYZANTINH ΣΩΤ. Byzantina Servatrix. [o] BYZANTION.

cence: before her, no Sultana had the privilege to erect a Royal Mosque; for as to that of *St. Francis*, besides its being no Royal one, the Mother of Sultan *Achmet* III. now reigning, only converted into an ordinary Mosque the Church of the *Italian* Franciscans, belonging to the Suburbs of *Galata*.

A small matter suffices to maintain an ordinary Mosque: as for the Royal Mosques, the Sultans, according to their Law, can't build one till they have obtain'd signal Victories over the Enemies of the Empire; nay, the Charges of building and endowing them, must be defray'd out of their Conquests: for which reason, Sultan *Achmet* having built a new Mosque against the Advice of the Doctors of the Law, who represented to him in vain, that he having taken no Town nor Castle, ought not to undertake so expensive a Work, these Doctors gave it the Name of the *Mosque or Temple of an Incredulous*.

These Mosques require such immense Sums for their Support, that they consume a Third of the Land-revenue of the Empire. The *Kissar-aga*, or Chief of the black Eunuchs, is the Superintendant of them; 'tis he that disposes of all the Ecclesiastical Offices belonging to the Royal Mosques, the chief of which are at *Constantinople*, *Adrianople*, and *Prusa*. 'Tis affirm'd, that the Revenue of *St. Sophia* is 800,000 Livres. The Grand Signior pays for the Ground on which the *Seraglio* is built, 1001 Aspers per Day. These Revenues are appropriated to keeping up the Buildings, paying the Salaries of the Officers of the Mosque, providing Food for the Poor, who come to the Gate at certain Hours, maintaining the Hospitals that adjoin thereto, educating and breeding up the Scholars in the Law of *Mahomet*, relieving indigent Tradesmen and Artizans,

zans, and the like : the rest goes into the Treasury of the Mosque, to answer any sudden unforeseen Call ; such as the falling of Houses, Damages by Fire, &c. This Treasure, as well as that of the other Mosques, is kept in the Castle of the *Seven Towers*, and the Grand Signior can't in conscience touch it, but upon urgent Occasions, when their Religion is at stake. The Villages, whose Revenues belong to the Royal Mosques, have large Privileges ; their Inhabitants are exempt from quartering Soldiers, and from being oppress'd by the Bashaws, who, when they travel that way, turn aside.

In all the other Towns of the Empire each House pays annually a Quit-rent to these Mosques. [p] The Quit-rents belonging to *St. Sophia*, arise from *Smyrna*, *Validea* from *Rodosto*, *Sultan Bajazet* from *Adrianople* ; the Mosques of *Adrianople* enjoy the Quit-rents of *Galata*. When the *Greeks*, *Jews*, and *Armenians* die without Male Issue, their Houses devolve to the Mosque, besides the Quit-rent it before receiv'd thereout ; but among the *Turks*, the Brothers and Cousins inherit the House, and pay only the Quit-rent to the Mosque. To redeem or buy out these Quit-rents, it is permitted to purchase for the use of the Mosque any Shop or Shops, or any sort of Effects, which may be an equivalent for the Quit-rent.

The other Royal Mosques are not so considerable as those already mention'd : they are call'd by their Founders Names, *Sultan Bajazet*, *Sultan Selim*, *Sultan Mahomet*. The Mosque of *Ejoup* is not counted a Royal Building, tho' built by *Mahomet II.* who caus'd the whole City to be repair'd, and founded many Colleges. This Mosque consists in but one Dome, famous for nothing but the Ceremony of the crowning the

[p] *Wacfi* or *Vacouf*.

new

new Sultan. The Ceremony is not long : they have nothing to do with Crowns or other Royal Ornaments. The Emperor ascends a kind of Rostrum of Marble, and the Mufti girds a Sabre to his Side, as an Emblem of his being Lord of the whole Earth ; for at this Court all the other Kings are call'd *Sultanons*, except the King of *France*, to whom they give the Name of *Padischa*, that is, Emperor. The Mosque of *Ejoup* is at the Efflux of the fresh Waters : this same *Ejoup* is esteem'd by the *Turks* as a great Prophet, as well as Captain. They don't however deny he was worsted before *Constantinople*, and that he was kill'd there at the head of an Army of *Saracens*, whom he commanded. His Sepulchre is no less resorted to than those of the Sultans : there is continual praying at it, which sort of praying is what a great many People in *Turky* get a handsom Livelihood by.

From *Ejoup's* Mosque we went to see an old ruin'd Edifice, called the Palace of *Constantine* ; but it has nothing considerable : it is a ruinous decay'd thing, about 400 Paces from the Walls of the City : there are left two Columns, that bore up a Balcony over the Gate : the whole looks like some Gallery, to which they ascended by a Marble Stair-case, some of the Steps yet remaining : it is perhaps the residue of some House built by *Constantine Porphyrogenetes*, for the Palace of *Constantine* the Great was in the first Region of the Town, where now the Seraglio stands. *Zozimus* assures us, that there was no finer in all *Rome* : *Codinus* calls it [q] the Palace of the *Hippodrome*.

We afterwards cross'd the Quarter of *Balat*, to go down to the Port, which is one of the Wonders of the City. The *Greek* Emperors

[q] Βασιλεία καὶ τὸ παλάσιον τῆς Ἰπποδρόμου. Hist. lib. 2.



used heretofore to take the diversion of Hunting at *Balat*, which is therefore call'd in vulgar *Greek* the *Park* or the [*r*] *Hunter*. Here is nothing but the [*s*] Patriarchal Church, that can engage a Stranger's Attention, and that more for it's Name than Beauty: it is about 200 Paces from the Port. The *Greeks* must not dare to bestow any Cost on this Church, even tho' they were ever so rich; for the *Turks* would not fail to lay Hands on whatever Money should be offer'd to be apply'd that way.

*I am, &c.*

L E T-

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[*r*] Κυνηγός.

[*s*] Πατριαρχεῖον

## L E T T E R V.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

M Y L O R D,

*Description  
of Constanti-  
nople conti-  
nued.*

**T**HE Port of *Constantinople* can never be too much admired. We went round it in a Boat, in very serene Weather. These Boats are small Gondolas, exceeding light, and marvelously neat and pretty: they are in such Numbers, they cover the whole Haven, especially the Passage to *Galata*. The Antients never put a better thing into the Oracle's Mouth, than when they made him give this Answer to some who consulted him about building a Town hereabouts: *Let it be*, said the Oracle, *over against the Country of blind Men*. For the Port of *Chalcedon*, which is on the opposite Shore, is so odd a Place, that they may well be call'd blind, that first pitch'd on it. The Haven of *Constantinople* is a Basen seven or eight Miles in circuit towards the City, and as much on the Suburbs side: its Entrance, about 600 Paces broad, begins at the Point of the Seraglio, or the Cape of St. *Demetrius*, situated in the South: it is the [t] Cape of *Bosphorus*, where stood the antient Town of *Byzantium*. Thence to the West, the Port extends like a [u] crooked Horn, which may more justly be compared to that of an Ox than a Stag, as *Strabo* has it, for the Coast has no in and out Turnings

[t] Promontorium Chrysoceras. *Plin. Hist. Nat. lib. 4. cap. 11.* Bosphorium χρυσόκερας. *Solin. cap. 16.* [u] Κόλπος ὡς κεράτος. *Cedr. Κέρας τῆς Βυζαντίας.* *Strab. Rer. Geogr. lib. 7.*

like

like Divisions: it is true, M. Gilles [x] observes, there have been many Alterations that have destroy'd its antient Form. This Port opens to the East, and faces *Scutari*: *Galata* and *Cassun-pacha* are to the North: lastly, it terminates to the North-north-west, where the River *Lycus* empties itself. This River is made up of two Streams; the biggest, on which is the [y] Paper-mill, comes from *Belgrade*, the [z] other flows from the North-west. The *Lycus* is not every where navigable, and therefore there are Stakes to point out the surest Places. The Stream that comes from the North-west, is not practicable for Boats farther than the Village of *Hali-bei-cui*. The other is deep enough for about four Miles: to go from *Pera* to *Adrianople*, you cross these two Streams over Bridges. [a] *Apollonius Thyanæus* perform'd a world of Magick Ceremonies on these Waters. They are of wondrous use to cleanse the Haven; for descending from the North-west, they wash all the Coast of *Cassun-pacha* and *Galata*, while part of the Waters of the Canal of the *Black Sea*, which descend from the North like a Torrent, as [b] *Dion Cassius* observes, dash violently against the Cape of the *Bosphorus*, and recoil to the right towards the West: by this Motion they sweep away the Mud that might gather about *Constantinople*, and by a Piece of natural Mechanism shove it on by degrees as far as the fresh Waters. These fresh Waters help to preserve the Shipping; for Experience shews, that they are less subject to be wormeaten in such Ports where there's fresh Water, than where there's salt: [x] the Fish too take greater delight in

[x] De Bosph. Thrac. l. 1. c. 5. [y] Kiat-ana, *Paper-mill*: the Brook is call'd Barbyfes. [z] Cydarus Machlevr.

[a] Scriptor. post Theophan. [b] Apud Xiphil.

such Waters, and are better tasted. The Port of *Constantinople* abounds with Tunny-fish, call'd [c] *Pelamides* by the Antients: we see them frequently represented on the Medals of [d] *Byzantium*, with the Heads of the Emperors *Caligula*, *Claudius*, *Caracalla*, *Geta*, *Gordianus*, *Pius*, *Gallien*, and the Empreſſes *Sabina*, *Lucillia*, *Criſpina*, *Julia Mæſa*, and *Julia Mamaea*. *Pliny* ſays [e], that under the water towards *Chalcedon*, there were white Rocks that ſcared the Tunnies, and forced 'em into the Port of *Byzantium*: Dolphins too ſometimes appear there in ſuch Numbers, the Port ſwarms with 'em: they are often fiſh'd for: their Teeth are like a [f] Saw: but *Pliny* was miſtaken in the Story of the white Rock above-mention'd, for the Tunny-fiſh go as far as *Chalcedon*, where there are caught great Numbers of them.

*Procopius*, in Commendation of the Port of *Constantinople*, ſays it is a *Thorough Port* [g], that is, you may anchor in any part of it: and 'tis juſtly obſerv'd by him, that the Ships there have their Prow on Land while the Poop is in the Water; as if theſe two Elements contended which ſhould be moſt ſerviceable to the City. In ſhallower Places you go upon a Plank into the biggeſt Ships; ſo there's no occaſion for a Chauloupe to lade or unlade 'em. *Goltzius* makes relation of a Medal of *Byzas*, Founder of *Byzantium*, on the Reverse whereof is a Ship's Prow. In the King's Cabinet there are two Medals in the Name of the *Byzantines*; on one is represented a Ship hoifting ſail, on the other a human Fi-

[c] *Cordyla appellantur partus, qui foetas redeuntes in mare autumno comitantur. Limosæ vero a luto Pelamides incipiunt vocari, & cùm annum exceſſere tempus, hynni. Plin. Hiſt. Nat. lib. 9. cap. 15.* [d] *BYZANTIŌN.* [e] *Hiſt. Nat. ibid.* [f] *Priſtis.* [g] *Λίμνη ἡ ὅλος πανταχὴ ἐστίν. De Ædific. Juſt. lib. 1. cap. 5.*



gure with a Pike in its hand, and seeming to stand Centry on the Prow of the Ship. By all which it is plain the *Byzantines* loved the Sea, and knew how to improve the Advantages of their Harbour. I wonder they omitted to grave on their Medals those Gallies with two Helms, one at the Head, the other at the Stern: there used to be a Steersman at each, according to [b] *Xiphilin's* Description. The Gallies of the *Byzantines*, at the time when that Emperor besieged their City, went forwards and backwards in a direct line by means of these two Pieces; and therefore the use of two Helms in one Galley is no new Invention. The Description of *Byzantium*, and of that famous Siege, is one of the finest things in Antiquity [i]. The *Byzantines* signaliz'd themselves by Land and Sea: [k] their Divers would not only go and cut the Enemy's Ships from their Anchors, but would tie Ropes to 'em under Water, and so drag 'em wherever they would; in such manner, that the Ships seem'd to come of their own accord, and surrender themselves. They employ'd the Beams of their Houses to build Ships with, and the Hair of their Wives Heads to make Ropes and Cordage: they would dart into the Enemy's Trenches the Statues that adorn'd their Town, and after they had consumed all their Leather, would feed upon each other.

Would the *Turks* bend their Thoughts to Navigation, they might make themselves formidable that way; for they have the best Harbours of any in the *Mediterranean*: they would be Masters of all the Trade to the East, by favour of their Ports in the *Red Sea*, which would open 'em a door to the *East Indies*, *China*, *Japan*,

[b] Abridgment of the Life of the Emperor *Severus*.  
[i] *Xiphilin*. [k] *Zonar*. Hist. lib. 12.

Places which the Christians can't reach without doubling the Cape of *Good Hope*. But the *Turks* hug themselves at home, pleas'd to see all the Nations of the World come to them.

Nothing but the East Wind can disturb the Port of *Constantinople*, it being totally expos'd thereto: whenever it blows hard from that Quarter, especially if it be in the Night, it occasions a frightful hurly-burly; for the Seamen make such a bawling, and the Dogs such a barking, that one would think the Town was going to be swallow'd up, if one were not appriz'd of the Cause of it.

[*l*] The Seraglio itself is not free from this Alarm: for that Palace is just at the Mouth of the Port, and stands on the very spot of the old *Byzantium*, on the Point of the Peninsula of *Thrace*, exactly where the *Bosphorus* is. [*m*] The Seraglio (the Workmanship of *Mahomet II.*) is near three Miles about: it is a kind of Triangle, whose side next the City is the biggest; that next the *Bosphorus* is at the East; and the other, that forms the Entrance of the Port, is in the North. The Apartments are on the top of the Hill, and the Gardens below, stretching to the Sea. The Walls of the City, flank'd with their Towers, joining themselves to the [*n*] Point of *St. Demetrius*, make the Circumference of this Palace towards the Sea. As great as the Compass of it is, the Outside of the Palace has nothing curious to boast of; and if one may judge of the Beauty of its Gardens by the Cypress-trees which are discernable in 'em, they don't much exceed those of private Men. That the Inhabitants of *Galata*,

[*l*] *Padischa-serai*, *Palace of the Emperor*. *Serai* signifies a *Palace*, and *Padischa* an *Emperor*. [*m*] *Leuncl. Hist. Mussul.* pag. 591. [*n*] *Serai-bournu*, *the Point of the Seraglio*. *Ἀνεγ. χερσονήεας.*

and other Places in that Neighbourhood, may not see the Sultanas walking in these Gardens, they are planted with Trees that are always green.

Tho' I saw only the Outside of the Seraglio, I am persuaded that its Inside can shew nothing of what we call stately and noble; because the *Turks* have hardly any Notion of Magnificence, and follow no one Rule of good Architecture: if they have made fine Mosques, it is because they had a fine Model before their Eyes, the Church of *St. Sophia*; a Model, which indeed is not to be follow'd in the Erection of Palaces. By the *Turkish* Pavilions (a larger sort of Building) a Man may easily perceive he is moving from *Italy*, and approaching towards *Persia*, nay *China* itself.

The Apartments of the Seraglio have been made at different Times, and according to the Capriciousness of the Princes and Sultaneſſes: thus is this famed Palace a heap of Houses clustering together without any manner of Order: no doubt they are spacious, commodious, richly furnish'd. Their best Ornaments are not Pictures, nor Statues; but Paintings after the *Turkish* manner, inlaid with Gold and Azure, diversify'd with Flowers, Landſkips, Tail-pieces (such as the Printers adorn the End of a Book or Chapter with) and Compartments like Labels, containing *Arabian* Sentences, the same as in the private Houses of *Constantinople*: Marble Basons, Bagnios, spouting Fountains, are the delight of the Orientals, who place them over the first Floor, without fear of over-pressing the Cieling. This too was the Taste of the *Saracens* and *Moors*, as appears by their antient Palaces, especially that of *Alhambra* at *Granada* in *Spain*, where they still shew, as a Prodigy of Architecture, the Pavement of the Lions

Quarter [o], made of Blocks of Marble bigger than the Tombstones in our Churches.

If there's any thing curious in the Seraglio, 'tis what the Ambassadors of foreign Princes have brought thither; such as *French* and *Venice* Glass, *Persian* Carpets, Oriental Vases. 'Tis said most of the Pavilions are supported by Arches, under which are lodg'd the Officers that serve the Sultanas: these Ladies dwell over-head, in Apartments commonly terminated by a Dome cover'd with Lead, or by Spires with gilded Crescents: the Balconies, the Galleries, the Cabinets, the Belvederes, are the most agreeable Places of these Apartments. In short, notwithstanding what has been said, take it all together, it is answerable to the Greatness of its Master; but to make a fine Edifice of it, it must be pull'd down, and the Materials employ'd to build another on a new Model.

The principal Entrance of the Seraglio is a huge Pavilion, with eight Openings over the Gate, or *Porte*. This *Porte*, from whence the *Ottoman* Empire took its Name, is very high, simple, semicircular in its Arch, with an *Arabian* Inscription beneath the Bend of the Arch, and two Niches, one on each side, in the Wall. It looks rather like a Guard-house, than the Entrance to a Palace of one of the greatest Princes of the World; and yet it was *Makomet II.* built it. Fifty Capigis, or Porters, keep this Gate; but they have generally no Weapon but a Wand or white Rod. At first you enter into a large Courtyard, not near so broad as long; on the right are Infirmaries for the Sick, on the left Lodges for the *Azancoglans*, that is, Persons employ'd in the most fordid Offices of the Seraglio: here the Wood is kept, that serves for Fuel to the Palace;

[o] El Quarto de los Leones.

there



there is every year consumed 40,000 Cart-load, each Load as much as two Buffaloes can well draw.

Any body may enter the first Court of the Seraglio : here the Domesticks and Slaves of the Bashaws and Agas wait for their Masters returning, and look after their Horses ; but every thing is so still, the Motion of a Fly might be heard in a manner : and if any one should presume to raise his Voice ever so little, or shew the least want of Respect to the Mansion-place of their Emperor, he would instantly have the Bastinado by the Officers that go the rounds ; nay, the very Horses seem to know where they are, and no doubt they are taught to tread softer here than in the Streets.

The Infirmaries are for the Sick that belong to the House : they are carry'd thither in little close Carts drawn by two Men. When the Court is at *Constantinople*, the chief Physician and Surgeon visit this place every Day, and 'tis assured they take great care of the Sick : 'tis even said, that many who are in this place are well enough, only they get hither to refresh themselves, and drink their Skin-full of Wine : the Use of this Liquor, tho' severely forbid elsewhere, is tolerated in the Infirmaries, provided the Eunuch at the Door does not catch those that bring it ; in which case the Wine is spilt on the Ground, and the Bearers sentenced to receive 2 or 300 Bastinadoes.

From the first Court you go on to the second, the Entrance whereof is also kept by fifty Capigis. This Court is square, about 300 Paces diameter, but much handsomer than the first : the Pathways are paved, and the Alleys well kept ; the rest consists of very pretty Turf, whose Verdure is only interrupted by Fountains which help to preserve its Freshness. The Grand Signior's Treas-

bury and the little Stable are on the left: here they shew a Fountain, where formerly they used to cut off the Heads of Bashaws condemn'd to die. The Offices and Kitchens are on the right, embellish'd with Domes, but without Chimneys: they kindle a Fire in the middle, and the Smoke goes out through the Holes made in the Domes. The first of these Kitchens is for the Grand Signior, the second for the chief Sultanes, the third for the other Sultanas, the fourth for the Capi-aga or Commandant of the Gates; in the fifth they dress the Meat for the Ministers of the Divan; the sixth belongs to the Grand Signior's Pages, call'd the *Ichoglans*; the seventh to the Officers of the Seraglio; the eighth is for the Women and Maid-servants; the ninth for all such as are obliged to attend the Court of the Divan on Days of Session. They don't provide much Wild-fowl, but besides 40,000 Beeves spent Yearly there, the Purveyors are to furnish Daily 200 Muttons, 100 Lambs or Goats, according to the Season, 10 Veals, 200 Hens, 200 pair of Pullets, 100 pair of Pidgeons, 50 Green-geese: Victuals enough you'll say.

All round the Court runs a low Gallery cover'd with Lead, and supported by Columns of Marble: none but the Grand Signior himself enters this Court on Horseback, and therefore the little Stable is in this place, but there's not room for above thirty Horses: over-head they keep the Harness, than which nothing can be richer in Jewels and Embroidery. The great Stable, wherein there are about a thousand Horses for the Officers of the Grand Signior, is toward the Sea upon the *Bosphorus*. Such Days as the foreign Ambassadors are admitted to Audience, the Janizaries in very handsom Apparel range themselves on the right beneath the Gallery. The Hall where the  
Divan

Divan is held, that is, Justice-hall, is on the left, at the farther end of this Court: on the right is a Door, which lets into the inside of the Seraglio: none pass through, but such as are sent for. The Hall of the Divan is large, but low, cover'd with Lead, wainscoted and gilt after the *Moorish* manner, plain enough. On the Estrade is spread but one Carpet for the Officers to sit on: here the Grand Visier, assisted by his Counsellors, determines all Causes civil and criminal, without Appeal: the Caimacan officiates for him in his absence, and the Ambassadors are here entertain'd the Day of their Audience. Thus far may Strangers go in the Seraglio: a Man's Curiosity might cost him dear, should he proceed farther.

The Outside of this Palace towards the Port has nothing worth notice, but the Kiosk or Pavilion right against *Galata*: it is supported by a dozen Pillars of Marble; it is wainscoted, richly furnish'd, and painted after the *Persian* manner. The Grand Signior comes thither sometimes to divert himself with viewing what passes in the Port, or to take the pleasure of the Water when he has a mind to it. The Pavilion which is toward the *Bosphorus*, is higher than that of the Port, and built on Arches which support three Salons terminated by gilded Domes. The Prince comes thither to sport with his Women and Mutes. All these Keys are cover'd with Artillery, without Carriages; most of the Cannon are planted level with the Water: the largest Piece is that, which they say forc'd *Babylon* to surrender to Sultan *Mourat*, and by way of distinction has an Apartment to itself. This Artillery is what the *Mahometans* rejoice to hear, for when they are fired, 'tis to notify that *Lent* [p] is at an end: they are likewise fired on publick Rejoicing-days.

[p] Ramezan or Ramazan.

When

When the Grand Signior is at *Constantinople*, he sometimes amuses himself with observing from this Kiosc the ridiculous Ceremonies of the *Greeks* on the Transfiguration-day, at a [q] Fountain hard by. They not only fancy this Water will cure a Fever, but all other Distempers present and to come. And therefore they don't content themselves with carrying thither their Sick to drink of the Water, but they bury 'em in the Sand up to the Chin, and then take them out again the Moment after: such as are well, wash in it, and drink of it till it comes out as clear as it went in. All *Greece* is full of such Fountains, but they are not mineral; their whole Reputation is owing to the Peoples Credulity. There's a large Window near the Source, out of which are thrown in the Night such as have been strangled in the Seraglio; and for every Person so serv'd, there is a Cannon discharg'd. The Grand Signior's Barge-houses are near these Kioscs, and are under the care of the Bostangi-bachi: these Barges or Gallies are made use of when the Grand Signior goes to the Seraglio from *Scutari*. They are steer'd by the Bostangi-bachi, when the Grand Signior is on board; are very light, and very neat: their Oars are painted and gilded. *Fanari-kiosc* is a Pavilion that *Solyman II.* built at the foot of the Light-house on the Cape of *Chalcedon*: 'tis said this Pavilion is exceeding fine, and that its Gardens are better contrived than those of the Seraglio.

After viewing the *Greeks* Fountain, we enter'd the Port, and made towards the *Seraglio of Looking-glasses*: it is of no large compass; behind its Walls is the place [r] where the *Turks* exercise themselves in shooting with the Bow. Near it is a kind of Gallery, where the *Turks* go in Proce-

[q] *Ἀγίασμα, the holy Fountain.*[r] *Ocmeidan.*



sion, to pray for good Success in an approaching Battel; and sometimes to deprecate the Plague, when it is very raging, that is, when it carries off 1000 or 1200 in a Day.

While we were ranging about the Port, we were shewn some Stakes or Posts standing in the Water, to notify how far the great Ships might find Anchorage. From hence we proceeded to the Coast of *Cassun-pacha*, where is the Arsenal call'd *Ters-bana*, from the *Persian* word *Ters* Ships, and *Hana* a Place to build in. Here are built the Grand Signior's Ships: we counted 28 fine ones, from 60 to 100 Guns. There are 120 Houses arch'd over-head for keeping the Gallies: the Store-houses and Work-houses are under very good Oeconomy: all here is subject to the Captain-bashaw. The chief Sea-officers are lodg'd here; and but few Christians are seen, unless it be the Slaves who are in the *Bagno*, that is, in one of the saddest Prisons in the world. It has three Chapels; one for such Christians as are of the *Greek* Persuasion, and two for those of the *Latin*: one of the latter belongs to the King of *France*, the other to the *Venetians*, *Italians*, *Germans*, and *Poles*. The Missionaries confess there, say Mass, administer the Sacraments, make Exhortations in full liberty, paying a small Acknowledgment to the Commandant of the *Bagno*, whose Place is in the Captain-bashaw's Gift, who is almost absolute in his Office, accountable to none but the Grand Signior, for which reason 'tis reckon'd one of the best Posts in the Empire.

From the Suburb call'd *Cassun-pacha*, you cross some Burying places to go to *Galata*, which is the handsomest Suburb of the whole City, and formerly made its thirteenth Region [s]. It is built

[s] Συκαὶ ὃ ὀνομάζονται, καὶ ἔστι τεὶς καὶ δέκατον τῆς Κων-  
σταντινουπόλεως κλίμα. Socrat. l. 11. c. 30.

over against the Seraglio, in the [t] Fig-tree Quarter. [u] *Justinian* repair'd this Suburb, and gave it the Name of *Justiniana*: 'tis not known why it was call'd *Galata* some time after that Emperor's death, unless with *Tzetzes* you'll have it derived from the *Galates* or *Gauls*, who cross'd the Port about this place. But *Codinus's* Thought is more probable: he makes it come from a *Gaul*, or *Galate*, as the *Greeks* pronounce it, who settled himself in this Suburb, call'd by the *Greeks* *Galatou*, and since *Galata* [x]. The *Greeks* of *Constantinople* have a kind of Tradition, that *Galata* comes from *Gala*, which in their Tongue signifies *Milk*: so this part of the Town was named [y] *the Suburb of Milk*, because the Milk-women lived there.

*Galata* forms the Entrance of the Port Northerly, and here it was they laid the Chain that barricado'd it: *Xiphilin* has not forgot this Chain in the description he has given, after *Dion Cassius*, of the Siege of *Byzantium* by the Emperor *Severus*. *Leo Isaurius*, according to *Theophanes*, took away this Chain, when the *Saracens* came before the Place to besiege it, which made 'em give over their Design; for they were afraid lest the Chain, after they were enter'd the Port, should be laid again, and shut 'em in. [z] *Michael* the *Stammerer*, on the contrary, made use of it to hinder *Thomas* from coming in. [a] *Constantine Paleologus*, the last *Greek* Emperor, oppos'd this Chain to the Fleet of *Mahomet* II. nor did that mighty Conqueror, haughty as he was, dare so much as to attempt to cut or force it: he perform'd however something more extraordinary, for by his

[t] Συκαί. Hefych. Miles. [u] Procop. lib. 1. de Ædif.

Jutt. [x] Φρέγειον τῆς Γαλάτης. Κασέλλιον τῆς Γαλάτης, ἀπὸ τῆς Γαλάτων. Theophan. Τῆς Γαλάτης πολίχρινον. Gregoras.

[y] Πίλις Γαλατίνη τὸ τῆς Γαλάτης φρέγειον. Pachym. Ducas. Phranz. [z] Ζωναρ. [a] Chalcocond. lib. 8.

Orders

Orders were dragg'd by human Strength seventy Ships, besides Gallies, up the Hill on the Coast of *Pera*; where after he had rigg'd and mann'd 'em, he launch'd 'em into the Port fill'd with Artillery [a].

*Galata* is defended by pretty good Walls, flank'd with old Towers; but these Walls have been beaten down and built again at different times. *Michael Paleologus* having master'd *Constantinople* through the Valour of *Strategopule*, or the little General, who obliged *Baldwin II.* the last *French* Emperor, to retire; gave this Place to the *Genoese*, with whom he had made an Alliance: this was after he had razed its Walls, according to [b] *Pachymerus* and [c] *Gregoras*. [d] The Emperor rather chose to rid himself of such cunning Blades as the *Genoese*, and coop 'em up in this Quarter, than leave 'em in *Constantinople*, from whence they might peradventure have expell'd him himself. [e] The Donation was made on the following Terms: 1. When their *Podestat* should arrive there, he was by way of Homage to come and kneel to the Emperor at the Door, and in the middle of the Audience-chamber, before he presumed to kiss his Feet and Hands. 2. The *Genoese* Lords should do the same, whenever they came to pay their court to him. 3. The same Honours to the Emperor should be paid by the *Genoese* Ships, as were accustom'd to be done by those of the *Grecians* when they enter'd the Port. The [f] *Genoese*, notwithstanding these advantageous Conditions, were not long e'er

[a] Hinc juxta Galatam ultra collem quemdam monti similem transportari L vel LX naves in Liceo curavit, explicatis velis, ut si in mari progredierentur. *Leuncl. Hist. Mussulm.* p. 574, & 576. [b] Pachym. lib. 11. cap. 35. [c] Gregor. l. 4. [d] 1261. [e] Pachym. l. 5. c. 3. Cantacuz. l. 1. c. 12. Codin. [f] Gregor. l. 5.

they quarrel'd with the new Emperor: the [f] *Venetians* themselves attack'd 'em smartly under *Andronicus* the Old, who succeeded *Michael*: all this obliged them to fortify themselves with good Ditches, and build Country-houses, like so many little Redoubts; but they had the Vexation to see 'em pull'd down by order of [g] *Andronicus* the Younger, from whom they had ravish'd the Isle of *Metelin*, which put 'em upon these Measures of making head against the Emperors. In short, during the Troubles of the Empire, they so well fortify'd *Galata* under [h] *John Paleologus* and *Cantacuzenus*, that it was look'd upon as a Citadel dangerous to *Constantinople* itself. The *Turks* having attack'd *Galata*, obliged the *Greeks* and *Tartars* too to sheer off; but at last the *Genoese* were overpower'd, and their *Podestat* deliver'd up the Keys to *Mahomet II.* the same Day that *Constantinople* was taken [i].

There are still to be seen on the Tower of *Galata* some Coats of Arms, and Inscriptions relating to some of that Nation. These sorts of Monuments moulder away of themselves: the *Turks* never pull 'em down, unless they want Materials for building Mosques, Bazars, or Bagnios, in which case nothing can escape 'em. *Galata* is divided into three Quarters, from *Cassun-pacha* as far as to *Topana*: the Walls and Towers that separate these Quarters, are still in being. The Quarter of *Hafap-capi* begins about *Cassun-pacha*, and ends at the Mosque of the *Arabs*, where terminates the Partition-wall that runs from the Tower of *Galata* towards the South-west: thence as far as the Custom-house is that Quarter call'd *Galata* of the Customs,

[f] Gregor. lib. 6. & 11. Pachym. lib. 9. cap. 5. [g] Gregor. l. 11. [h] Cantacuz. lib. 4. cap. 11. [i] 1453. 28 June. Chalcocond. lib. 8. Ducas, cap. 39, 42. Phranz. lib. 3. cap. 18.



and the Partition-wall reaches to the great Tower of *Galata*. *Cara-cui* is the third Quarter, and ends at *Topana*.

The Mosque of the *Arabs* was a Church of the Dominicans, as antient as the time of *St. Hyacinth*, who procured it to be built, as likewise another Church at *Constantinople*. The Mosque of the *Arabs* was taken from the Dominicans about a hundred Years ago, as a Forfeiture, and apply'd to the use of the *Mahometan Granadins*. There is no alteration made in it: the *Gothick* Windows and Inscriptions continue on the Gates; the Belfry, which is a square Tower, serves for a Minaret. The Dominicans have also a Church at *Galata* dedicated to *St. Peter*, of which they have been in possession for above 300 Years. The *French Capuchins* have had there for above 100 Years a Church call'd *St. George*: it belongs to the *Genoese*. The *Greeks* have three Churches in the Quarter of *Cara-cui*, and the *Armenians* one by the Name of *St. Gregory*. The *Latins* possess that of *St. Benedict*, which in the time of the *Genoese* belong'd to the *Benedictines*; but it was given to the *Jesuits* by the Community of *Pera*. The *Recolets*, or *Zocolanti*, have a Being at *Pera* right against the Hospital of the Fathers of the Holy Land, whose sole Business at *Constantinople* is to take care of the Affairs of the holy Places. The *Cordeliers* were Curates at *Galata* for 400 Years, but their Church is converted to a Mosque, call'd by the *Franks* the Mosque of *St. Francis*, and by the *Turks* the Mosque of *Valide* the present Sultaneß, who has contributed to the rebuilding of it. The Church was lost purely by the fault of the *Italian Monks*, who lived a most irregular Life: they sold by retail Wine and Brandy, a most abominable Trade in the eye of a *Turk*. They have fondly inserted in the Letters-patent  
of

of its Foundation, *That they have converted a Place of Scandal and Infamy, into a House of God.* The Cordeliers at present are withdrawn to *Pera*, where they receive their Parishioners in a Room of their House, which they have turn'd into a Chapel: their Superior is Vicar to the Patriarch of *Constantinople*, who is usually a Cardinal.

One tastes in *Galata* a smatch of Liberty, not to be found elsewhere throughout the *Ottoman Empire*. *Galata* is as it were *Christendom* in *Turky*: Taverns are tolerated, and the *Turks* themselves refrain not from 'em, but freely resort thither to take a chearful Glass. The Fish-market is worth seeing, and surpasses that on the other side the Port going to *St. Sophia*: this of *Galata* is a long Street, furnish'd on both sides with the finest Fish in the world.

You go up from *Galata* to *Pera*, which is as it were its Suburb, and was formerly confounded under the same Name. [l] *Pera* is a Greek Word, signifying *beyond*; and the *Greeks* of *Constantinople*, when they are minded to go beyond the Port, still use this word, which has been taken by Strangers for the whole Quarter. This Quarter, including *Galata* and *Pera*, is call'd [m] *Perea* by *Nicetas*, by *Gregoras*, by *Pachymerus*, and plain *Pera* by other Authors; but at present *Pera* is distinguish'd from *Galata*, and is precisely nothing but the Suburb situated beyond the Gate of that Town. The *Greeks* in like manner call Passage-boats *Peramidia* [n], and the *Franks* by Corruption *Permes*. The Situation of *Pera* is perfectly charming: from it you have a View of the whole Coast of *Asia*, and of the Grand Signior's Seraglio. The Ambassadors of *France*, *England*, *Venice*, and *Holland* have their Palaces

[l] Πέρα, trans, ultrà. [m] Περαιά. [n] Πέραμα, Transfretation, Passage over Sea: πέραμυδία, Transport-ship.  
in

in *Pera*: the Ambassador of the King of *Hungary* (for under that Title, and no other, the Emperor sends him) those of *Poland*, and of *Ragusa*, are lodg'd in *Constantinople*. We have already taken notice of the Palace of *France*, the Chapel whereof is serv'd by Capuchin Fryars, who are likewise the Teachers of certain young Lads the King sends thither to learn the *Turkish*, *Arabian*, and *Greek* Languages, that they may afterwards serve for Interpreters to the *French* Consuls in the Ports of the *Levant*. The foreign Merchants have their Houses and Ware-houses in *Pera*, as well as in *Galata*, promiscuously with the *Jews*, *Greeks*, *Armenians*, and *Turks*. There's a Seraglio in *Pera*, where are brought up the *Children of the Tribute*, i. e. such as have been chosen out by the Grand Signior's Officers from among the *Greeks* in *Europe*, to serve about the Person of his Highness after they are made *Mussulmen*, and are instructed in the necessary Exercises. This Custom being discontinu'd, the Seraglio runs to decay.

From *Pera* you go down to *Topana*, another Suburb, just as you enter the Canal of the *Black Sea*: here such as have a mind to divert themselves on the Water, usually take Boat. Nothing is so agreeable as the Amphitheatre form'd by the Houses of *Galata*, *Pera*, and *Topana*, running from the tops of Hills as far as the Sea. *Topana* is somewhat less than either of the other. *Mezomorto*, who was Captain-bashaw in 1701, built a handsom Seraglio here. A hundred Paces from the Sea stands the Arsenal or Foundery for Cannon, call'd *Topana* in *Turkish*: it is a House cover'd with low Domes, and has given its Name to the whole Quarter. The *Turks* cast very good Cannon: they use good Stuff, and observe a just Proportion;

tion; but their Artillery is as plain as possible, without the least Ornament.

The *Turks* are no Draughts-men, they have no Notion of Drawing, nor ever will, being forbid by their Religion to design any manner of Figures; and without Figures the Taste can't be form'd, either in Sculpture or Painting: the *Turks* therefore are never the better for those Antiquities they have up and down among 'em. There are but two Obelisks and some few Columns at *Constantinople*, besides some Bas-reliefs at the Seven Towers. The Obelisks are in a place call'd *Atmeidan*, [o] mention'd before to have been the antient Hippodrome, or Running-place for Horses: the *Turks* have done little more than translate the Name of it, for *At* in *Turkish* signifies a Horse, and *Meidan* a Place: it is about 400 Paces long, and 100 wide.

Every *Friday*, for the most part, when Service is over at the Mosques, the young *Turks* that pretend to Feats of Activity, get together at this Place, well dress'd and handsomly mounted; where they divide themselves into two Companies, at each end one. On giving a Signal, a Horseman starts from each side, and runs full speed with a long kind of Dart in his Hand: the Excellency of their Performance consists in throwing this Dart and hitting their Adversary, or in avoiding the Blow: their Motion is inconceivably swift, and their Dexterity and Address on horseback miraculous.

[p] The Obelisk of Granate or *Thebaick* Stone is still in the *Atmeidan*: it is a four-corner'd Pyramid, of one single Piece, about fifty Foot high, terminating in a Point, charg'd with Hieroglyphicks now unintelligible: a Proof however of its being very antient, and wrought in *Egypt*.

[o] Codin. & Glycas. [p] Τετραπλευρον μονόλιθον.

By



By the *Greek* and *Latin* Inscriptions at the Base we learn, that the Emperor *Theodosius* caus'd it to be set up again, after it had lain on the Ground a considerable time: the Machines which were made use of in rearing it, are represented in Bas-relief. [q] *Nicetas*, in the Life of St. *Ignatius*, Patriarch of *Constantinople*, observes, that this Obelisk had at its top [r] a brazen Pine-apple, which was thrown down by an Earthquake.

Hard by are seen the Remains of another Obelisk with four Faces, built with different Pieces of Marble [s]: the tip of it is fallen, and the rest can't long continue: this Obelisk was cover'd over with brazen Plates, as is apparent from the Holes made to receive the Pegs that fasten'd 'em to the Marble. These Plates were certainly set off with Bas-reliefs and other Ornaments, for the Inscription at the bottom speaks of it as a Work altogether marvellous. *Bondelmont*, in his Description of *Constantinople*, makes the other Obelisk to be 24 Cubits high, and this 58: perhaps it supported the brazen Column of the three Serpents. The Inscription translated, is as follows: *The Emperor Constantine now reigning, Father of Romanus, the Glory of the Empire, has made much more wonderful than it was before, this admirable square Pyramid, which Time had destroy'd, and which was crouded with sublime Things; for the incomparable Colossus was at Rhodes, and this surprizing Work here.*

It is not known what were these sublime Things, nor what relation there was between this Work and the Colossus of *Rhodes*, unless their being both wonderful in their kind. In short, 'tis a perfect Riddle.

The Column of the three Serpents is no better known: it is about fifteen Foot high, form'd by

[q] *Nicetas* Paphlag. [r] Χαλκῶν σφελίον. [s] Colossus struētilis.

three Serpents turn'd spirally like a Roll of Tobacco; their Contours diminish insensibly from the Base as far as the Necks of the Serpents, and their Heads spreading on the sides like a Tripod, compose a kind of Chapter. Sultan *Mourat* is said to have broke away the Head of one of 'em: the Pillar was thrown down, and both the other Heads taken away in 1700, after the Peace of *Carlowitz*. What's become of 'em, no body can tell; but the rest has been set up again, and is among the Obelisks, at like distance from each other. This Column of Brass is of the very earliest, supposing it brought from *Delphos*, where it serv'd to bear up that famous golden Tripod, which the Greeks after the Battel of *Platea* found in the Camp of *Mardonius*. This Tripod, *Herodotus* says [t], was borne on a brazen three-headed Serpent: it was consecrated to *Apollo*, and placed near the Altar in his Temple of *Delphos*. *Pausanias*, General of the *Lacedemonians* at the Battel of *Platea*, was for expressing this piece of Gratitude to that God. [u] *Pausanias* the Grammarian, who was of *Cæsarea* in *Cappadocia*, and who in the second Age publish'd a fine Description of *Greece*, takes notice of this same Tripod: After the Battel of *Platea*, says he, the Greeks made a Present to *Apollo* of a golden Tripod standing on a brazen Serpent. It is by no means unlikely this should be it; for besides that *Zozimus* and *Sozomenes* affirm, the Emperor *Constantine* caus'd the *Delphick* Tripods to be brought thither, *Eusebius* relates, that this Tripod so transported, did stand on a Serpent folded spirally.

Such as will have these Serpents to be Talismans, have some colour for so thinking, from the *Byzantines* praying *Apollonius Thyanæus* to drive away the Serpents and Scorpions, as *Glycas* writes.

[t] Lib. 9. [u] Pausan. Phocæic.

'Twas a common Trade with *Appollonius* to represent in Brass the Figures of such Creatures as he pretended to expel: for the same *Glycas* writes [u], that he erected a brazen Scorpion in *Antioch*, in order to deliver that City from Scorpions.

In the Street call'd *Adrianople*, they shew'd us the burnt Column; and well may it be call'd so, for 'tis so black and smoke-dry'd by the frequent Fires that have happen'd to the Houses thereabouts, 'tis no easy matter to find out what 'tis made of. But upon a narrow Inspection, it appear'd to be Porphyry Stones, the Junctures hid with Copper Rings. 'Tis thought *Constantine's* Figure stood on it. By the Inscription [x] we learnt, *That that admirable Piece of Workmanship was restored by the most pious Emperor Manuel Comnenes.* *Glycas* [y] reports, that towards the Close of the Reign of *Nicephorus Botoniates*, who was shaven and put into a Cloister, *Constantine's* Column was struck with Thunder, and that this Column supported the Figure of *Apollo*, then call'd by that Emperor's Name.

The Column call'd *Historical*, is not of so valuable Stuff, it being only plain Marble; but 'tis remarkable for its height, which is 147 Feet; and for its Bas-reliefs, which are well design'd for those Times: 'tis pity the Fire has so disfigur'd 'em: they represent the Victories of the Emperor *Arcadius*; the conquer'd Towns appear under the shape of Women, whose Heads are crown'd with Towers: the Horses are finely done; but the Emperor is sitting in a kind of Elbow-chair, in a Fur-gown, not unlike a Judge. The *Labarum*, or Imperial Standard, is over his Head, held by two Angels, with the Device of the Christian Emperors, [z] *Jesus Christ is Conqueror.* As for

[u] Annal. Glyc. part. 3.

[x] Τὸ θεῖον ἔργον, &c.

[y] Annal. part. 1.

[z] I. X. ΝΙΚΑ.

*Marcian's* Column, tho' it be of *Granate*, it is not much enquired after : it does more honour to *Messieurs Spon* and *Wheeler*, who first discover'd it, than to *Tatianus*, who erected it : it may have been the Urn wherein that Emperor's (*Marcianus*) Heart was put. 'Tis somewhat strange this Column escaped the Curiosity of *M. Gilles*, in his exact Description of *Constantinople* : it stands in a private Court-yard, close by the Street call'd *Adrianople*, near the Baths of *Ibrahim* Bashaw.

After well observing this Street, the longest and broadest of any in the City, the next Walk usually is the Bazars or Bezeftins, Places like our Changes for selling fine Wares of all sorts. The old and new Bazar stand pretty near each other : they are large square Buildings, cover'd with Domes supported by Arches and Pilasters. In the old one there is but little fine Merchandize : [z] it was built in 1461. Here they sell all sorts of Weapons, especially Sabres ; and likewise Horsharness, some of which are enrich'd with Gold, Silver, and precious Stones. The new Bazar is replenish'd with all manner of Merchandize ; and tho' there's none but Goldsmiths Shops, yet they sell Furs, Vests, Carpets, Stuffs of Gold and Silver, Silk, Goats-hair ; nor is it without Jewels and China Ware. They are now repairing it : it will be much more lightsom than before : there will be Apartments for Officers that have the guard of it, and go their rounds Day and Night. The Goods are well secured in these Places, the Gates shut betimes. The *Turks* retire to their own homes in the City, but the *Christian* and *Jewish* Merchants cross the Water, and return the next Morning.

The Market for Slaves of both Sexes is not far off : here the poor Wretches sit in a melancholy

[z] *Ducas*, Hist. Byz. cap. 45.

Posture,



Posture. Before they cheapen 'em, they turn 'em about from this side to that, survey 'em from top to bottom, put 'em to exercise whatever they have learnt; and this several times a Day, without ever coming to any Agreement. Such of 'em, both Men and Women, to whom Dame Nature has been niggardly of her Charms, are set apart for the vilest Services; but such Girls as have Youth and Beauty, pass their time well enough, only they often force 'em to turn *Mahometans*. The Retailers of this Human Ware are the *Jews*, who take good care of their Slaves Education, that they may sell the better: their choicest they keep at home, and there you must go, if you'd have better than ordinary; for 'tis here, as 'tis in Markets for Horses, the handsomest don't always appear, but are kept within Doors. These *Jews* teach their beautiful She-slaves to dance, sing, play on Instruments, and every thing else that may inspire Love. Sometimes they marry very advantageously, and feel nothing of Slavery: they have the same liberty in their Houses as the *Turkish* Women themselves.

Nothing is so pleasant, as to see incessantly coming from *Hungary, Greece, Candia, Russia, Mengrelia, and Georgia*, Swarms of young Wenches design'd for the Service of the *Turks*. The Sultans, the Bashaws, and the greatest Lords often chuse their Wives among 'em.

The Women whom Fortune allots to the Seraglio, are not always the best dispos'd of: 'tis true, a poor Shepherd's Daughter may come to be a Sultaneß, but then what numbers of 'em are neglected by the Sultan! After the death of the Sultan, they are shut up for the rest of their Days in the old Seraglio, where they pine themselves away, unless some Bashaw courts 'em. This old Seraglio, which stands hard by Sultan *Bajazet's*

Mosque, was built by *Mahomet II.* Here are confined these poor Women, to bewail at leisure the Death of a Prince, or that of their Children, whom the new Sultan often causes to be strangled: 'twould be a Crime to shed a Tear in the Seraglio where the Emperor resides; on the contrary, every body strives to express their Joy for his Accession to the Throne.

The great Square near the Mosque of Sultan *Bajazet*, is the place where the Mountebanks and Jugglers with their Cups and Balls play their Tricks. We had not time to see them, nor a thousand other things besides. We endeavour'd, but to no purpose, to see the [a] *Castle of the Seven Towers*, situated at the farther end of the Town toward the main Land and the Sea of *Marmara*. Every body knows this Castle took its Name from those same Towers cover'd with Lead. 'Tis a kind of Bastile or Prison for Persons of Distinction; but 'tis assured they admit no Strangers to see it, since the *Chevalier de Beaujeu*, who was there confined, found means to escape. He had made such considerable Captures on the *Turks*, that the Grand Signior reveng'd himself on the Head of the Governor, by causing it to be struck off. The gilded Gate, which was the most considerable of *Constantinople* under the *Greek* Emperors, is within this Prison-wall. In the time of the *Greek* Emperors there was at this Gate a kind of Castle call'd the [b] *Round Castle*. [c] *Cantacuzenus*, who was Emperor for some time, lets us know that he render'd it almost impregnable by adding new Fortifications, which were demolish'd by *John Paleologus*, his Son-in-law,

[a] *Ἑπταπύργιον*, Yedicoulé, septem Turres, ἡ Ἀκρόπολις τῆς χερσὸς πόλεως, "Ἑπτα Γελάδες. [b] *Κυκλόειον* ἢ κατέλλειον τεύχος. Theophan. Cedren. [c] *Cantacuz.* lib. 4. cap. 40. & 41.



*Geranium Orientale Columbinum*  
*Alore maximo, Asphodeli radice*  
*Coroll. Inst. Rei. herb. 20.*





who thrust him into a Monastery: *Bajazet* mean while threatening to besiege the Town, *Paleologus* strengthen'd with new Works the gilded Gates; but scarce had they finish'd 'em, [d] when *Bajazet* by his Menaces made 'em demolish 'em. If this Sultan had not had *Tamerlane* upon his Hands, he had certainly besieged and taken *Constantinople*; for *Paleologus* was too weak to hinder it. [e] The Conquest of this City was reserv'd for *Mahomet II.* 'twas he that put the Castle in the condition 'tis now in. For securing his Treasure, he added three Towers to those that were at the gilded Gate, and caus'd it to be wall'd in: these three Towers are within the compass of the City, for the side the gilded Gate is of, looks towards the Country. The Place is pentagonal, but not large, and has no Ditch on the side of *Constantinople*.

We had a mighty desire to see the Bas-reliefs of this Gate. *M. Spon* assures us, there are three principal ones: *Phaeton's* Fall is represented on the first; the second shews *Hercules* dragging *Cerberus*; and the third *Venus* lighted by *Cupid's* Torch, surveying the Beauties of an *Adonis* sleeping: but we prefer'd the March of the Grand Visier to all these. Such Strangers as cannot make a long stay in *Constantinople*, would be to blame, did they neglect to see this Spectacle: we were dazled with it. The Ceremony lasted half a Day: we had a full View of it in the *Adrianople* Street at a private House. All the Bashaws of the Empire that were then at *Constantinople*, accompany'd the Prime Visier on horseback, all whose Domesticks were gallantly mounted and richly habited: the other Visiers assisted in it with their Beglerbeys and the Sangiacks, who on such Occasions are obliged to march with all their Officers

[d] *Ducas* cap. 4,      [e] *Idem*, cap. 48. *Chalcocondyl.*  
lib. 10. *Leuncl. Pand. Turc.* num. 139,

and Domesticks. The Agas fail not to appear, nor any Professors of the Law, who have business with this Lieutenant-general of the Empire: 'tis indeed a Triumph in respect to him. You see the finest Horses of all the *Levant* cover'd with Houplings sweeping along the Ground, [f] embroider'd with Gold and Silver so substantially, as to serve for many Generations; the other part of the Harness beset with precious Stones. The Variety of Turbants and Caps is extremely delightful. Sabres, Quivers, Arrows, long Darts, Vests, Fur-gowns, &c. exceed all description. The only thing I disliked, was the Officers, instead of Pistols, carrying at their Saddle-bow huge Leather Bottles [g], pyramidally shaped, which they fill with Water every Spring they come at.

These Cavalcades are much more splendid, you may well believe, at such times as the Sultan is there in person. And yet I can't help thinking the Kings of *France* would make a better figure than what I'm describing, would they but order the whole Royal Family, and all the Lords of the Court, to attend them, whenever they went to the Army, or a Progress: but every Country has its Customs, and the *European* Princes are not used to travel in such State.

Not long after this, the Ambassador did me the honour to permit me near him, when he had Audience of the Grand Visier, who was under his Tents four Miles from the Town, on the Road to *Adrianople*. Nothing surpriz'd me so much as these portable Houses: they are prodigiously magnificent, rich, large, beautiful; the Proportions, Design, Ornaments, every thing is admirable. His Excellency being in that of the Visier, sat down on a Stool, the Visier on a Sofa, his Officers on the right and left, the Jani-

[f] Σύζμα, Aurum ductile. [g] Mataras.

varies in Rows along the Walls; we, who were of the Ambassador's Train, form'd a good thick Column behind his Stool. A respectful Silence was observ'd throughout; the Druggermans on both sides did their Duty, and when they had explain'd their Master's Intentions, every body departed without the least Ceremony.

I had also the honour to accompany Monsieur the Ambassador in some Visits: he was attended by those of our Nation, very neatly dress'd and well mounted. As we pass'd by the Tent of *Maurocordato*, his Excellency, after the usual Civilities, was pleas'd to present me to him. *Maurocordato* is a very ingenious Man, and tho' a Greek by Nation and Religion, has been promoted to the Office of Counsellor of State. He was born at *Scio*, and study'd Physick at *Padua*, where he took the Degrees of Doctor in that Faculty: he has writ a Treatise of Respiration and of the Motion of the Heart. Having much Genius, and understanding Medicine better than the generality of those who pretend to it in the Seraglio, he soon was taken notice of. He not long after laid aside the Practice of Physick for certain Reasons, and resolv'd to make the most of his Knowledge in Languages, of which he has attain'd a great Mastery. As he is well inform'd in foreign Affairs, and no stranger to the Interests of the Princes of *Europe*, he met with a thousand Opportunities of shewing his Capacity, and in a few Years came to be chief Interpreter to the Grand Signior. He made himself so necessary in the last War with *Germany*, that he was appointed Plenipotentiary at the Peace of *Carlowitz*; and that this Character might sit the better on him, he was made a Counsellor of State. He has a good share of Wit, and a very promising Physiognomy; and has accordingly attracted the Confidence

Confidence of the chief Lords of the Court, and of the Sultan himself, on account of his Qualifications in Politicks and Medicine. He seem'd to me to be one that would temporize in the Practice of that Science; and own'd to me that he was an Admirer of the Boldness of the *European* Physicians, but that he was too old to imitate them, and alter his own Method. I said, that in *Europe* we enter'd into the true Mind of *Hippocrates*, and endeavour'd to lay hold of those precious Moments that offer'd themselves in acute Distempers; that the illustrious M. *Fagon*, first Physician to the Emperor of *France*, had happily taught us to exert our utmost Diligence in every Instance recommended by that famous *Greek*, in such Cases as required dispatch; and that therefore we made use of Remedies unknown to him, and all the *Greeks* that concern'd themselves in Medicine; and instead of that formidable Hellebore, Thymelea, and other Purgatives, that are attended with ugly Accidents, we serv'd ourselves of Cassia and Manna, and Preparations of Antimony, which root out the Cause of the most dangerous Maladies, without begetting fresh Symptoms. How do you manage as to bleeding, ask'd he? I told him we often practis'd it, both before and after the Evacuations I had been speaking of, according as the Case requir'd: adding, that it was a Secret we were indebted to the said M. *Fagon* for, in order to avoid Inflammations that sometimes succeed strong Purgings. He express'd himself to be satisfy'd with this Method.

From Medicine we pass'd to Botany. His Head running solely upon Politicks, he wonder'd I came so far only to hunt for new Plants; and his Surprise increas'd, when I assur'd him that the Royal Garden at *Paris* abounded with greater numbers: for he had never seen any but that of *Padua*,  
where



where they won't be at the charge of such Enquiries. I added, that in my ordinary Lectures in the Royal Garden I once a Year demonstrated above 3000 Plants in six Weeks time, exclusive of such as could not then be shewn, because not in their season. *Theophrastus* and *Dioscorides*, I told him, would be strangely astonish'd (were they alive again) to behold such a prodigious Collection of Plants, as is to be seen in our Gardens, many of which they knew nothing of. We came afterwards to talk about the *Greek Tongue*: he with a Smile said, we were in the wrong to pretend to teach them how to pronounce it, and that he should be glad to hear my Opinion of that matter. I refer myself intirely to you, cry'd I, since you speak *Latin* so well, and have so carefully read *Cicero*. That great Man, you know, had been at *Athens* and *Rhodes*; and it is highly probable, he pronounc'd the *Greek Tongue* as it us'd to be pronounc'd in *Greece*: why should he write it *Delos* and *Demosthenes*, if the *Greeks* pronounc'd it *Dilos* and *Demosthenis*? He did not altogether disapprove this Reflection; then ask'd me if I had met with many Medals in my Voyage through the *Archipelago*: I answer'd I had not, but that I was well enough pleas'd with some Inscriptions I had seen. After the usual Civilities, we parted: he made me promise to see him again after my Return out of *Asia*, and made a Tender of his Service with the utmost Complaisance. I thank'd his Excellency for procuring me an Interview with so great a Man. I have since understood, that he had like to have lost his Life in the Alterations that happen'd on the death of *Fesoulla* Mufti, who was knock'd on the Head, dragg'd through the Streets of *Adrianople*, and cast into the River. *Maurocordato*, who was in his Confidence, found means to conceal himself, and

and secure most of his Effects. There's nothing permanent at the *Ottoman Porte*: it is a Wheel that's incessantly turning. The Abbot *Michaelis* has writ me from *Constantinople*, that *Maurocordato* was return'd to Court, as much in esteem as ever.

If we made no Discoveries in *Constantinople* with relation to Antiquities, we however met with some scarce Plants for the Embellishment of the Royal Garden, unknown to all that had travell'd the *Levant* before us: the Antients themselves have made no mention of what Plants grow about this great City. Tho' they struck Medals [*b*] to *Bacchus* and *Geta* with huge Bunches of Grapes, some of which Medals are in the King's Cabinet; yet the Wine about *Constantinople* is none of the best, nor was ever reckon'd otherwise. This Country is fertile in fine Plants, but Monsieur the Marquis *de Ferriol* having propos'd to us to take a Journey to *Trebisond*, and improve the opportunity of the Departure of *Numan Cuperli*, Bashaw of *Erzeron*, who was going thither by the way of the *Black Sea*, we thought of nothing but preparing ourselves for that Journey. His Excellency procur'd us the Bashaw's Protection, nor was he himself displeas'd to have some Physicians in his Company. But before I quit *Constantinople*, your Lordship will give me leave to send you the Descriptions of some rare Plants we met with at the very Gates of that City.

*Borrigo Constantinopolitana, flore reflexo, cæruleo, calyce vesicario.* Corol. Inst. Rei Herb. 6.

Its Root is as big as one's little Finger, about four or five Inches in length, blackish without, fleshy, accompany'd with Fibres of the same colour, which are about half a Foot long, whitish within, fill'd with a clammy Humour. It puts forth Leaves about half a Foot long, and about

[*b*] B R Z A N T I O N .

four



*Burrage of Constantinople, with  
a deep-blue flower, turning back  
the Cup of it like a human blad-  
der.*









*Symphytum*  
*Constantinopolitanum*  
*Borraginis folio et*  
*facie, flore albo coroll.*  
*Inot Rei herb. 7.*

four or five Inches wide, picked at the Ends, but at their Base divided into two round Ears; these Leaves are supported on a Pedicule or Stalk seven or eight Inches long, rounded on the back, hollow'd pipe-wise on the other side, whitish, distributing itself into many thick Nerves, extending to the very edges; these Leaves are besides pale-green, rough, and studded with small Tumours; they taste flat and mucilaginous, as do the Roots. The Stalk is a Foot high, solid, rough, hairy, two or three Lines thick, branchy below, garnish'd with small Leaves like the other, but no more than two Inches long to one and a half broad. The Flowers grow at the top of the Branches: they are very sleek, and of a pale-red colour: each Flower is eight or nine Lines diameter, standing on a Stalk near half an Inch long, swelling behind like a Bladder, whitish, and hardly a Line broad. This Flower, which is a sky-blue, is divided into five parts dispos'd like a Wheel, a Line broad, turning back, obtuse at the point: from the middle of the Flower, which is whitish, tho' the rest is blue, arise five Chieves or Threds three Lines long, hairy at their Base, white likewise, each charg'd with a blue Apex. The Cup is cut into five Points, hairy; and from its Center arises a Pistile or Pointal square, surmounted by a purple Thred, half an Inch long: this Cup dilates into a Bladder, four or five Lines diameter, half an Inch long, angulous, bristling up with Hairs a Line and a half long: the Pistile turns to a Fruit with four Seeds, each of which bears the figure of a Viper's Head, but are no more than a Line long, shining, bright-green at first, afterwards blackish.

*Symphytum Constantinopolitanum, borraginis folio & facie, flore albo.* Corol. Inst. Rei Herb.

Its

Its Root is half a Foot long, five or six Lines thick, divided into large Fibres, hairy, whitish within, cover'd with a black Skin, slender, and as it were chapt. Its Stalks are upwards of a Foot in height, and about four Lines thick, pale-green, moderately hairy, full of Juice, as is also the rest of the Plant; hollow, unequally channel'd, attended with Leaves disorderly placed, like those of Burrage: the undermost are four or five Inches long, two Inches and a half broad, terminating in an Oval, pointed, pale-green, of a flat mucilaginous taste like its Root, sustain'd by a Stalk about three Lines broad at first, guttering on one side, rounded on the other: these Leaves are small, as they are nearer the main Stem of the Plant. From their Bosoms spring little Bunches of other Leaves, and the Branches are subdivided into small Sprigs, generally charg'd with a couple of small Leaves, in the midst whereof are some white Flowers, rang'd like a Scorpion's Tail, and blowing successively one after another: each Flower is a Pipe bending downwards, about seven Lines long: half of this Flower which is out of the Cup, widens itself like a Bell, about three Lines in the Opening, shallowly cut on the edges into five points; the other half of the Flower is inclos'd in the Cup, and is but a Line diameter. From within the Cup, where it begins to dilate, arise five Leaves, white, a Line and a half long to a quarter broad at their Base; and from their Junctures or Bosoms (Arm-pits, the Author calls 'em) arise five Stamina of the same colour, a Line high, with Apices: the bottom of the Pipe is perforated by the Pistile, which is surmounted by a very fine Thred about eight Lines long. The Cup is another Pipe about four Lines long, hairy, cut into five parts. The four Embryos of the Pistile turn

to



to so many Seeds, form'd like a Viper's Head: we saw 'em before they were ripe.

All the Meadows about *Constantinople* are fill'd with a beautiful sort of *Crain's-beak*, which I have call'd by the Name of *Geranium Orientale, columbinum flore maximo, Asphodeli radice*. Corol. Inst. Rei Herb. 20. for it is found in several other places of the *Levant*.

Its Root is like a Cluster of *French Turnips*, about two Inches and a half long, fleshy, brittle, stiptick, reddish within, brown without, about three Lines thick, tapering to a point, delicate and hairy. The Body of this Root, which generally lies athwart, and is ligneous when the Plant is old, produces some Stalks eight or nine Inches high, one Line thick, pale-green, hairy; those towards the bottom of the Plant lying flat on the Ground, the others rising up; garnish'd with Leaves two and two at each Knot, exactly like those of the *Crain's-beak* call'd *Pidgeon's-foot*. They have a Pedicule three Inches long, fine, hairy. The Flowers grow along the Branches, and arise out of the Bosoms of the Leaves, which, as they grow nearer the tip, diminish: these Flowers blow one after another, are sustain'd by some Tails ordinarily fork'd, three or four Inches long: each Flower consists of five Leaves, dispos'd in form of a Rose, half an Inch about, three Lines broad, round, faint purple. From their Center grows a Pistile two Lines high, surmounted by a purple Tuft: the Stamina are white, very fine to feel, and the Apices yellowish. The Cup consists of five Leaves four Lines long, picked, pale-green, streak'd, dispos'd like a Star: the Fruit was not forward enough to be capable of a description.

As we pass'd through the Herb-market, we bought two or three Bunches of Berries of the

*yellow-fruited Ivy*: they grow as common here as the ordinary Ivy at *Paris*, and the *Turks* use them in Cauteries. The Antients apply'd them to a nobler purpose; for *Pliny* affirms [*i*], that it was consecrated to *Bacchus*, and destin'd to crown the Poets with. Its Leaves, as that Author observes, are of a brighter green than those of the common Ivy [*k*]. *Dalechamp* has not well described it: I am apt to think the two sorts differ in nothing but the Colour of their Fruit. Might not the Seed of the *red-fruited Holm* produce Stocks with yellow Fruit? Has not the same thing been observ'd of the Species of *Elder*? Time will discover, whether the Ivy we are speaking of, is the common Ivy, only vary'd: this last is not scarce about *Constantinople*, and the Stocks which have rais'd the Seed from the yellow sort in the Royal Garden, have hitherto been all of 'em like the Stocks which raise Seed from the black: their Leaves are corner'd, and one can hardly perceive any difference. *Dioscorides* seems to have treated both Species as a variety of the same.

I observ'd the Fruit of the former to be in large Bunches, two or three Inches Diameter, compos'd of several Berries spherical, tho' somewhat angulous, four Lines thick, somewhat flat before, and mark'd with a Circle, whence arises a Point half a Line high. The Skin, which is fillamot, incloses three or four Berries, each two Lines and a half long, white within, greyish, vein'd black, and set off with small risings without: they have no taste, and are shaped like a small Kidney. The Flesh that covers these Berries is at first sweetish, afterwards it seems mucilaginous.

[*i*] Hist. Nat. lib. 16. cap. 34. Diosc. lib. 2. cap. 210. & noth. 166. [*k*] *Hedera Dionysios*, C. B.

*Pliny* has taken all he says of this Plant out of *Theophrastus* and *Dioscorides*, who have only given a confus'd Account of Ivy: that which they describe with white Leaves and white Fruit, I never saw: it must have been in *Greece*. As for the *Thracian* Ivy, mention'd by them, we met with some Stocks of it on the Borders of the *Black Sea*. No wonder the *Bacchantes* heretofore made use of the Ivy to adorn their *Thyrsi* and Head-dresses, since all *Thrace* is cover'd over with it.

I can't hold from adding to these Plants a very pretty [*k*] Flower, with which they garnish'd the Dishes at our Ambassador's Table: I had before seen it in *Portugal*. Its Root consists of two Tubercles, fleshy, roundish, dingy white, full of a clammy insipid Humour: the biggest is an Inch diameter, the other is as it were wither'd: both are nothing but hairy Threds. Its Stalk rises to about half a Foot, two or three Lines thick, wrapt in a few Leaves alternately, the Sheaths whereof lie on one another, and afterwards dilate themselves into Leaves like those of the *Fower-de-lys*, shining, sleek, vein'd, pointed, two or three Inches long to one broad: those nearest the Flowers are not by a great deal so big, but much more picked. These Flowers form a Bunch at the Extremity of the Stalk: each Flower has six Leaves, five whereof, which are upright, make a kind of purple Coif, streak'd; the three outward ones are near half an Inch long, the two inward ones are narrower and shorter, but very sharp-pointed: the under Leaf is biggest of all, and is the Ornament of the Flower; for it gives it in a manner the figure of a Butterfly that's upon the wing. This Leaf terminates above in a small Neck surmounted by a deep purple Head;

[*k*] *Orchis Orientalis & Lusitanica, flore maximo, Papilionem referente. Corol. Inst. Rei Herb. 30.*

behind it ends in a Tail or Spur, whitish, four Lines long: the rest is like a Ruff about an Inch broad, curl'd on the edges, above half an Inch high, white, very prettily streak'd with purple Veins. The Pedicule of the Flower is four Lines long, to one and a half thick: it twists spirally, is pale-green, and at last comes to be a Capsula like a small Lanthorn, half a Foot long to three Lines broad, consisting of stiff Stalks, which admit as many membranous reddish Pannels, whose lower Surface is charg'd with a Velvet Band, which is nothing but a Down of very small Seeds, like the Sawings of Wood. The Flower is without smell, and appears towards the end of *April*: the whole Plant has a flat clammy taste.

There are many other fine sorts of *Orchis* at *Constantinople*, but can't be propagated in Gardens, they delighting in nothing but the Air of the Fields. 'Tis not so with the *Renunculusses*, which are perpetually multiplying, and acquiring new Beauties from the Hands of the Curious. For some Years past the *Turks* have been careful to cultivate these sorts of Flowers. *Cara Mustapha*, he who miscarry'd before *Vienna*, is said to have brought *Renunculusses* first in fashion. This Visier, to amuse his Master *Mahomet* IV. who extremely loved Hunting, Privacy, and Solitude, insensibly inspired him with a Fancy for Flowers; and understanding that the *Renunculusses* were what he was most pleas'd with, he wrote to all the *Bashaws* throughout the Empire, to send him Roots and Seeds of the finest sorts they could lay Hands on. The *Bashaws* of *Candia*, *Cyprus*, *Rhodes*, *Aleppo*, *Damascus* outdid all the others in making their court to him. From thence came those admirable Species of *Renunculusses*, which are to be seen in the fine Gardens of *Constantinople* and *Paris*. The Seeds which were sent to the  
Visier,



Vifler, and thofe propagated by private Men, produced vaft Varieties. The Ambaffadors prided themfelves in fending them to their refpective Mafters: in *Europe* they were rectify'd by Culture. M. *Malaval* contributed not a little thereto at *Marfeilles*: he furnifh'd *France* with 'em, and *France* all foreign Countries. Except Pinks and July-flowers, we have no fine Flowers but what originally come from the *Levant*. A Virtuofa of *Paris*, one M. *Bachelier*, brought from thence in 1615 the firft *Indian* Cheftnut-tree and double Anemonies. The Tuberoles, the Hyacinths, Narciffus, Flower-de-lyffes, came from the fame Country, but have been rectify'd in our Gardens. There are Cantons in *France* very proper for the multiplication of certain Flowers. They raife in *Normandy* double Jonquils, and very beautiful Anemonies: the Climate of *Toulouze* is extremely agreeable to thefe forts of Flowers. Now I am upon the Topick of Anemonies, there goes a Story of a certain Lawyer, to whom M. *Bachelier* had refus'd to communicate the Seed of thefe fine Anemonies; which when he could obtain neither for Friendfhip, nor Money, nor by way of Truck, a Fancy took him to go and vifit M. *Bachelier*, with three or four of his Friends who were in the Plot: he order'd his Lacquey, who bore the Train of his Gown, to let it drop on fome Pots that were in fuch an Alley: in thefe Pots were the Anemonies he wanted, and their Seed was ready to fall. They walk'd a good while, and talk'd about the Times: as foon as they were come to the very Spot of Ground, a merry Gentleman of the Company began a Story which engaged the whole Attention of M. *Bachelier*; and at the fame time the Lacquey, who was no Fool, let fall his Mafter's Train: the Anemony-feeds having a downy Coat, ftuck to the

Gown, which the Boy soon gather'd up again, and the Company went forward. The Virtuoso took leave of M. *Bachelier*, and went his ways home, where he carefully pick'd off the Seeds which had stuck to his Robes: he sow'd 'em the same Day, and they produced very beautiful Flowers.

The Garden of the *French* Palace at *Constantinople* is at present well kept: it has a Terrace, from whence may be discover'd the Plains of *Asia*, but there's no need to stretch the View so far: the Ambassador causes to be cultivated within his own Walls the finest Orange-trees, Renunculusses, Anemonies, and all such Flowers as are beautiful and agreeable in their Seasons.

I can't conclude this Letter better, than by a Relation of what pass'd at the Audience M. *de Ferriol* had of the Grand Visier, and at that which was prepared for him at the Grand Signior's: a Person of Quality, who had the honour to be present at it, communicated to me the following Account.

*Relation of what happened at M. de Ferriol's Audience of the Prime Visier, &c.* The King's Ships the *Bizzarre* and the *Ajfeuré* came to anchor in the Port of *Constantinople* the eleventh of December 1699; the same Day the Ambassador was complimented on his happy Arrival by the Secretaries of the several Ambassadors, and by Prince *Tekeli*. Next Day his Excellence landed, and sent his chief Interpreter to the Grand Visier, to notify his Arrival. Some Days after, this Minister sent to compliment him by *Maurocordato* the Father, Counsellor of State, and chief Interpreter to the *Porte*: the Audience was fix'd for the 25th of December. That Day being come, M. *de Chateauneuf Castagnieres*, the former Ambassador, and M. *de Ferriol*, departed from the  
*French*

*French* Palace half an Hour after Twelve, M. *de Chateauneuf* on the right, and the new Ambassador on the left, preceded by their Household, and follow'd by a dozen Gentlemen who had waited on M. *de Ferriol* to *Constantinople*: all of the *French* Nation attended them. The March was perform'd very orderly to the Sea-side, where the two Ambassadors, who alone rode on Horseback, alighted, and were received by sixty Officers belonging to the Sea, who embark'd with all the rest for *Constantinople* on Caicks prepared for them. When the Ambassadors pass'd by the King's Ships, they were saluted with 21 Shot from each Ship.

The Grand Visier had sent two Horses richly harness'd for the Ambassadors, and threescore for the Gentlemen, Officers, Guards-marine, and the Retinue of M. *de Ferriol*: this Number had not been sufficient for so great a Train, but his Excellence had caus'd to be brought above fifty to the Port, and all the *French* Merchants had sent theirs. The Cavalcade began with fourscore Janizaries, whom the Grand Visier had order'd to they Key; then follow'd the Domesticks of the Ambassadors; those of M. *de Chateauneuf* on the right, and those of M. *de Ferriol* on the left. M. *de Ferriol*'s twenty five Footmen were cloth'd in Liveries trebly laced, the middle gold, the other silk. Half a dozen Janizaries belonging to M. *de Chateauneuf*, and as many to M. *de Ferriol*, walk'd with their Caps of Ceremony before the Druggermans. A dozen Gentlemen, and the Chancellor of M. *de Ferriol*, preceded the Ambassadors: these Gentlemen were so magnificently habited, that the *Turks* confess'd they never saw any thing like it. The Chiaoux Bachi, who came to receive his Excellency, march'd immediately before the Ambassadors; and Messieurs *de Cour*

and *de Broglie*, Captains of the King's Ships, follow'd at the head of the Officers and Guard-marine, who march'd two and two, according to their Rank. The *French* Merchants clos'd the whole, in the same Order. The Company was so numerous, there was hardly room enough for 'em in both Courts of the Visier; yet was every thing so orderly, that when the Ambassadors enter'd, the Janizaries and the Chiaoux made a Lane for them to pass. The twelve Gentlemen, with *M. de Ferriol's* Chancellor, were alighted from their Horses, to expect the Ambassadors at the bottom of the Stair-case; they follow'd into the Audience-chamber, as did also the Sea-officers. The Ambassadors took their Seats on low Stools which were placed on the Sopha, *M. de Chateaufort* on the right, and *M. de Ferriol* on the left: all the rest standing.

The Grand Visier, with his Cap of Ceremony, came in as soon as the Ambassadors were placed, and sat him down at the Corner of the Sopha, which is the Place of Honour. *M. de Chateaufort* spoke first, telling the Visier, that the King had chosen *M. de Ferriol* to succeed him: then *M. de Ferriol* presented him a Letter from his Majesty, which he put into the Hands of the chief Chancellor, who was standing at the Visier's Elbow, together with the chief Officers of the Empire. *M. de Ferriol* caus'd that Minister to be told, That the King his Master had with Pleasure heard that his Highness had committed the principal Affairs of the Empire to a Person of his Understanding; and that he made no doubt, but he would contribute his utmost to maintain the Union and Correspondence, which had been so long settled between the two Empires. After this Compliment, they brought in some Sweetmeats, and a couple of Dishes of Coffee for the Ambaf-



Ambassadors, and then presented the Sherbet and Perfume. The Visier caus'd M. *de Ferriol* to be ask'd how long it was since he left *France*: *Maurocordato* reported in *Latin* to M. *de Ferriol* what it was the Visier ask'd him: M. *de Ferriol* answer'd in the same Tongue. Then they distributed very rich Vests to M. *de Ferriol* and M. *de Chateaufneuf*: those which were given to the Officers of their Retinue were worth five or six Sequins apiece. After this Distribution, the Ambassadors rose from their Seats, and went out of the Chamber of Audience: they were follow'd in an orderly manner, and when they got on Horseback, M. *de Ferriol* took the right, as did his Household; M. *de Chateaufneuf* put himself on the left with his: the rest of the Train observ'd the same Order as in coming. The Streets were crouded with Spectators. The Ambassadors re-imbark'd, after M. *de Ferriol* had thank'd the Lieutenant of the [L] Chiaoux Bachi for accompanying him with his Chiaoux. The Ambassadors Canoe was saluted by the Ships as before; and when they landed, they proceeded in the same Order to their Palace, and took leave of each other in the first Court. Next Day M. *de Ferriol* sort'd his Presents to be sent on the Morrow to the Grand Visier: there was a very large and richly-ornamented Glass; a great Pendulum, with the Dial-plate mark'd in the *Turkish* manner: the rest consisted of Vests, a dozen whereof were made of the finest Stuffs of Gold and Silver that are wrought at *Lyons*, the other of the finest *English* Cloth.

The 31st of *December* the Grand Signior caus'd the Ambassador to be acquainted he should have

[L] *The Chiaoux-bachi comes himself to receive Ambassadors, but in their Return back he deutes his Lieutenant to accompany them.*

Audience

Audience the fifth of *January*. *M. de Ferriol* dispos'd himself for it, and the Night before sent to the Seraglio the Presents design'd for the Grand Signior: they are usually carry'd before the Ambassador when he is going into the Audience-room.

The fifth of *January*, 1700, *M. de Ferriol* by break of Day set out from his Palace, preceded by his Household, accompany'd by twelve Gentlemen of his Retinue, and all those of the *French* Nation. At the Strand he found the two Commandants of the King's Ships, and thirty Officers or Guards-marine, named by *M. Bidaud* to attend him. The Ambassador embark'd on his Canoe, and was follow'd by the whole Company in several Caicks. The Chiaoux Bachi waited for his Excellency on the Wharf towards *Constantinople*, with the Janizaries of the Port, and sixty of the Grand Signior's Horses: that design'd for the Ambassador was richly harness'd. The March began by six Janizaries of his Excellency's Family, as many Valets de Chambre, twenty five Footmen in Liveries, and half a dozen Estafiers in *Turkish* Habits marching before and about his Horse: the Drogmans or Interpreters came after his Domesticks, and next to them the twelve Gentlemen. The Chiaoux Bachi, preceded by his Chiaoux, went immediately before *M. de Ferriol*, because when he was about to take the right Hand, his Excellency bid him go to the left, unless he would rather walk before; which was what he chose to do. The Ambassador was follow'd by the Officers of the Marine, walking two and two according to their Rank: all of the *French* Nation did the like. They pass'd the first Court of the Seraglio on horseback, but had notice to dismount at the Gate of the second. His Excellency alighting from his Horse,

was

was received by eight Capigis, who led the way to the Hall of the Divan.

At the Entrance of the second Court 4000 Janizaries, who were crouded up to the Wall on the right, on a sudden scamper'd away, to go seize the Pots of Rice which were placed for them at some distance off. His Excellence enter'd the Hall of the Divan at the same time that the Grand Visier did the like by another Door. After mutual Salutation, he sat him down on the place that was prepar'd for him, and the Grand Visier on a Bench, with three Visiers at his right Hand, and the two Cadilesquers at his left. Some Causes were first heard, and Petitions dispatch'd; after which they brought Water to the Ambassador to wash with, as likewise to the Grand Visier, but in different Basons; that presented to his Excellency was of Silver, the other Copper. Water was also carry'd to the Visiers, Captains of the King's Ships, and all those that were to dine at the five Tables spread in the same Hall. None but the Ambassador eat with the Grand Visier, the Captains of Ships with the Visiers, the two Cadilesquers eat alone, and six Persons named by his Excellency at two other Tables with the principal Officers of the Empire. The five Tables were serv'd alike with upwards of thirty Dishes each, which were brought in one after another, and taken away again almost as soon.

Tho' the *Turkish* Dishes are very different from ours, his Excellency, in respect to the place, neglected not to taste of every thing: after Dinner, Water was again brought to wash with.

*Maurocordato*, the Father, and the *Sieur Fonton*, chief Druggerman to the King, serv'd as Interpreters all Dinner-time. There was a grated Window over the Ambassador's Table, at which his Excellency perceiv'd the Grand Signior now  
and

and then taking a look. Orders being now brought for admitting the Ambassador: there was brought into the Hall of the Divan a Looking-glass, which his Excellency was to give his Highness. The Glass was 89 Inches deep to 62 wide: all the Company were surpriz'd at it, and the Grand Signior ey'd it through the Grate where he usually is during the holding of the Divan. The Looking-glass was brought to the Door of the Hall of Audience, together with a Pendulum far exceeding that presented to the Grand Visier, as likewise an admirable Piece of Clock-work, which, besides the Hours and Minutes, exhibited the Motion of the Moon, the Degrees of Cold and Heat, and the Variations of the Seasons. More than this, there were twenty Vests of very rich gold Stuffs, and a world of other Vests made of the finest *English* Cloth. The Present appear'd so magnificent, that the Grand Visier caus'd the Ambassador to be ask'd whether it was the King's or his own: he reply'd, it was a Present from himself.

The Grand Visier wrote to his Highness, to know if they should introduce the Ambassador: the *Telkidgi* [m], who carry'd the Letter, brought back the Grand Signior's Answer in writing, which having first kiss'd and mov'd to his Forehead, he caus'd to be read: which done, the proper Officers led his Excellency to a certain place of the Court, where they distributed threescore and ten Vests among his Retinue: the Ambassador receiv'd him sitting on a Bench cover'd with scarlet Cloth. Hitherto every thing was done according to the Rules, and his Excellency could not but be highly delighted with the Honours he had received; but as they were moving into the Grand Signior's Apartment, the Chiaoux Bachi,

[m] *Telkidgi is an Officer that carries the Letters which pass between the Prime Visier and the Grand Signior.*

who



who was gall'd at the Ambassador's refusing him the right Hand in the March, went and inform'd *Maurocordato*, who was at his Excellency's Elbow, that he perceiv'd the Ambassador had his Sword on, and that none were suffer'd to enter the Grand Signior's Chamber arm'd. *Maurocordato* was for conniving at it, the rather for that the Ambassador's Sword was cover'd with his [n] Caftan; but the Chiaoux Bachi threatening to acquaint the Grand Vifier, he could not avoid fpeaking to his Excellency, and told him, with fome reluctance, apparent in his Viſage, that he could not ſee the Grand Signior with any Weapon about him, and therefore begg'd he would lay aſide his Sword, which the Chiaoux Bachi had juſt now happen'd to caſt his Eye on. The Ambassador reply'd, that in wearing a Sword he did no more than had been practis'd by *M. de Chateaufneuf*; and that the Sword being part of a *Frenchman's* Habili-ment, nay the chief part, he would not relinquish it. This Diſpute was carry'd to the Grand Viſier, who was ſtill in the Hall: he ſent word to the Ambassador, that he muſt not ſee the Grand Signior with a Weapon about him. His Excellency again quoted the Example of *M. de Chateaufneuf*, and ſaid it did not become him to behold ſo great a Prince as his Highneſs, without having on every Ornament the *French* Habit conſiſts of. The Conteſt laſted a full Hour, *Maurocardato* carrying the Meſſages to and fro: at laſt the Grand Viſier propos'd to the Ambassador, that if he would quit his Sword, the Grand Signior would write a Letter to the King in his excuſe. His Excellency answer'd, there needed no Excuse, for he would not commit the Fault. The Grand Viſier reply'd, he would give an Atteſtation, ſign'd by himſelf and all the Grandees of

[n] Caſtan or Veſt.

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the Empire, by way of Assurance, that no Ambassador whatever, for the future, should see the Grand Signior with Arms about him. The Ambassador reply'd, that the *Porte* might alter its Ceremoniale for time to come, and that then it would be the Affair of his Successors, and of all the other Nations; but that they should not begin with him to take from Ambassadors the Honours they were in possession of; and that he having the honour to be the chief of Christian Ambassadors, if he were to give any Rules, it should be to enlarge their Privileges instead of yielding to have 'em diminish'd. The Grand Visier caus'd his Excellency to be told, that if he persisted to keep his Sword, he must not see the Grand Signior, who was come fifteen Leagues off, on purpose to give him Audience. The Ambassador made answer, he should count it a very great Misfortune; but as great a Felicity as it was to see his Highness, he would not purchase it at the price of the King his Master's Glory, nor by prostituting the Character he was honour'd with. The Grand Visier added, that no Ambassador ever saw the Grand Signior with Arms about him. His Excellency reply'd, that M. *de Chateauneuf* was a Man of Honour, and that he would not presume to impose on the King his Master; that he was surprized they should pick such a Quarrel with him, but protested he would sooner part with his Life than his Sword. *Maurocordato* not knowing what to do, desir'd M. *de Ferriol* to take counsel of the French Officers. His Excellency answer'd, that in such Things as concern'd the Glory of the King his Master, he was the sole Interpreter of his Will. *Maurocordato* went again to the Grand Visier, and returning to the Ambassador, told him he would kindle a Fire that would not be easily extinguish'd, and that he would be the

Cause

Cause of some great Misfortune. So much the worse for the weakest, reply'd *M. de Ferriol*; yet I shall not relinquish my Sword but with my Life, the Honour of my Character being fasten'd to it. Then the Grand Visier sent the oldest of the *Capigis-bachis* to tell the Ambassador, that it was attempting an Innovation in the Ceremoniale, and that they could assure him they never had seen any Ambassador take Audience of the Grand Signior with his Sword on. *M. de Ferriol* reply'd, that *M. de Chateauneuf* was at least as worthy to be believ'd as they. The Janizary-aga came afterwards with the principal Officers of his Corps, to assure the Ambassador, that tho' he was a General Officer of the chief Militia of the Empire, he never enter'd arm'd into the Grand Signior's Chamber; no, not the Grand Visier himself, tho' his Highness's Lieutenant. *M. de Ferriol* reply'd, that the Grand Visier and he were Subjects, and so the Law was made for them; but as for himself, having the honour to represent the Person of a great Prince, he was not in the same state of Dependence. The two *Cadilesquers* came in their turn, and after them the Visiers of three Horse-tails, and all the Officers of the *Porte*, to try if they could prevail on the Ambassador; but he was immoveable. The Grand Visier, who was inform'd of all that pass'd, fancy'd he could by Stratagem obtain what he was not able to compass by Argument: he therefore sent to let the Ambassador know it was high time for him to go take his Audience. The Ambassador ask'd whether it should be with his Sword on: they answer'd, yes. So on he march'd, and being come to the Door of the Grand Signior's Apartment, he turn'd his Head to look for the fifteen Persons he had named to follow him into his Highness's Chamber, to pay their Obeisance

ifance according to Custom. To his great surprize he saw but six: the Chiaoux and Capigis-bachis had stopt the rest at the Door of the great Arch leading to the Audience-hall. The Ambassador then began to suspect they had some Design upon him; so, being determin'd to lose his Life in maintenance of what he had said and done, he clapt his left Hand on his Sword, holding in his right the King's Letter to the Grand Signior: two Capigis-bachis took him under the Arm, as is the Custom; mean while up comes a third, of gigantick stature, who stooping down laid violent hold of the Ambassador's Sword, to force it from him; but not being able to do it, the Ambassador enraged gave him such a Salute with his Right-hand and Knee, that he threw him four Paces off; and then call'd out to *Maurocordato*, *Is it thus you violate the Law of Nations?* After which, seeing the Capigi-bachi, whom he had spurn'd, making towards him again, he by main force broke from the two other Capigis-bachis, who still had him by the Arm; and then half drawing his Sword, he ask'd *Maurocordato* aloud, *Are we Enemies, or bow?* *Maurocordato* seem'd perfectly astonish'd, and had not a Word to say. M. de Ferriol made no doubt but things would be carry'd to the last extremity; but in that Moment appear'd at the Door of the Grand Signior's Apartment, the Capi-aga, or chief of the white Eunuchs, who making a Sign with his Hand not to commit any violence upon the Ambassador, drew near him, and said, that if he would enter without his Sword, he should be welcome; but that if he persisted to wear it, he might return back to his Palace. M. de Ferriol reply'd, he neither could nor would part with his Sword; and so went his ways, leaving his Castan at the Door, and order'd all those of his Retinue to do the like; which  
they



they did, putting them into the Hands of an Officer of the Grand Signior's: this pass'd without giving any Subject of Complaint.

The Ambassador being got near the great Gate, the Grand Visier sent word to the *Sieur Fonton*, to come and take back the Presents his Excellency had brought: which was accordingly done. *M. de Ferriol* believ'd there would be no Ceremony in his Return; but yet he found the Grand Signior's Horses, the Chiaoux, and the Janizaries, who accompany'd him to the Sea-side in the same Order as had been observ'd in going to the Seraglio. There were infinite Swarms of People in the Streets and at the Windows, every body being perswaded the Ambassador had taken his Audience; and when he arrived at the Sea-side, he put himself into his Canoe, which as it pass'd by the King's Ships, was saluted by 42 Cannon-shot. *M. de Ferriol* being return'd to his Palace, caus'd several Tables to be spread for the King's Officers, and all of the *French* Nation, whom he treated with exceeding Magnificence.

It must not be forgot, that *Maurocordato* affect-ed all along to hold in hugger-mugger the Negotiation of the Sword, and therefore talk'd to *M. de Ferriol* in Whispers; but as it was an Affair of Usage and Justice, the Ambassador continually answer'd aloud, to the end that the several Foreigners who were present out of curiosity, might hear what pass'd.

It was known some Days afterwards, that the Grand Signior chid the Grand Visier for exposing him to so disagreeable a Scene; telling him he might have foreseen it. The last Action of the Grand Visier was generally condemn'd, for going to circumvent the Ambassador, and take his Sword from him by foul Means: the *Turks* themselves could not but cry shame on it.

M. *de Ferriol's* Presence of Mind in all his Answers, and his firm Resolution, were admir'd by all that were Witnesses thereof.

It may not be amiss here to observe to our Merchants, how advantageous it is to 'em, to have at *Constantinople*, in the Person of the Ambassador, a natural Judge, and one not to be appeal'd from, in all civil and criminal Cases that may happen among 'em.

By the 24th and 43d Articles of a Treaty made *May 26, 1604*, between *Henry the Great* and Sultan *Achmet I.* Emperor of the *Turks*, it was stipulated, That the Ambassadors and Consuls of our Nation should distribute Justice to such Merchants and Traders as were his Majesty's Subjects, according to their own Laws and Customs, without the Cognizance of any *Turkish* Officer whatever. Upon which, as I have been inform'd, in 1673 there being a Suit between the *Sieur Fabre* and the *Sieurs Gleyse* of *Marseilles*, it was determin'd by a definitive Sentence of M. *de Nointel*, then Ambassador at the *Porte*: but the *Sieurs Gleyse* pretending to get this Decree revers'd in the Courts of *Provence*, it was on the contrary confirm'd by an Arret of Council from above, dated *Sept. 1, 1673*, in the following Terms.

### EXTRACT of the Registers of the Council of State.

‘ THE King in Council confirms the Judg-  
 ‘ ments pass'd by the *Sieur de Nointel*  
 ‘ the 4th of *December, 1671*, and the 2d and 18th  
 ‘ of *July, 1672*. Orders the same to be exe-  
 ‘ cuted according to their Form and Tenor;  
 ‘ and in consequence, his Majesty has made void  
 ‘ and of no effect the Judgment given by the  
 ‘ Lieutenant

‘ Lieutenant of the Admiralty of *Marseilles* the  
‘ 12th of *November* last, and every thing that  
‘ follow’d thereupon; forbidding him to take  
‘ any Cognizance of the Dispute between the  
‘ said *Gleyse* and *Fabre*: nor are the said *Gleyse*  
‘ to make any farther or other Proceedings on  
‘ the said Account, upon pain of 3000 Livres  
‘ Forfeiture, besides Costs and Damages. Done  
‘ in the King’s Council of State, held at *Brisac*  
‘ the first Day of *September*, 1673. Collated.  
‘ Sign’d COLBERT. *Vera Copia*, LAUTHIER.’

*I am, MY LORD, &c.*

Q 2

LETTER

## L E T T E R VI

*To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.*

MY LORD,

*Of the Government and Polity of the Turks.* IF you had not taken a Resolution to make these Papers, I send you, publick, I should be ready to entertain you with a world of things,

which you know much better than myself; but as you have oblig'd me to communicate to the Publick an Account of the State of the *Levant*, I believe you will not be displeas'd, that I insert in the Letters I have the Honour to write to you, several things which are not generally known, or which have receiv'd some Change since the last Relations: I shall also endeavour to explain the true Causes of those Alterations: but it will be necessary first, to lay open, as I may say, the Foundations of the Empire of the *Turks*, and discover the Principles upon which their Government is establish'd.

Those who do not reflect on the Original of this Empire, discern at first sight, that the *Turkish* Government is extremely severe, and almost tyrannical; but if we consider that it began in War, and that the first *Ottomans* were, from Father to Son, the most formidable Conquerors of their Age, we shall not be surpriz'd, that they set no other Limits to their Power, than merely their Will.

Cou'd it be expected, that Princes, who ow'd their Greatness solely to their Arms, should divest themselves of their Right of Conquest, in favour of their Slaves? It is natural for an Empire, which



which is founded in a time of Peace, and the People of which make choice of a Chief to govern them, to be mild and gentle, and the Authority of it may, in a manner, be divided and shared; but the first Sultans owing their Promotion purely to their own Valour, and being full of Maxims of War, affected to have a blind Obedience, to punish with severity, and to keep their Subjects under an Inability to revolt; and, in a word, to be serv'd only by Persons who stood indebted to them for their Fortune, and whom they could advance without Jealousy, and crush without Injustice.

These Maxims, which have continued among them for four Centuries, render the Sultan absolute Master of his Empire. In possessing the whole Revenues of it himself, he does but enjoy the Inheritance of his Ancestors; and if he has an absolute Power of Life and Death over his People, he regards them only as the Issue of his Forefathers Slaves. His Subjects also are so intirely persuaded of the same Opinion, that they make no Resistance, but submit to the first Order which is sent to take away their Life or their Goods; and by a refin'd piece of Policy it is insus'd into them in their very Cradle, that this Excess of Obedience is rather a Duty of Religion, than a Maxim of State. Under the Force of this Prejudice, the prime Officers of the Empire themselves conclude it to be the highest good Fortune and Glory to end their Days by the Hand or Order of their Lord. But the Savages of *Canada* are more easy and compos'd under this Circumstance than the *Turks*; for without reading *Epietetus*, or the *Stoicks*, they naturally account Death a great Good, and deride us, who lament those who are appointed to die: they sing also in the middle of the Flames, and the quickest

Pain affects them very little, because they are fill'd with the Hope of entring upon a happier Life.

The Grand Signior is ador'd by his Subjects, and wins them to him by the slightest Favours; for they have no Possessions, but what they hold of him. His Empire extends from the *Black Sea* to the *Red Sea*: he has the better part of *Africa*, is Master of all *Greece*, and even to the Frontiers of *Hungary* and *Poland*; and, in short, can boast, that his Predecessors, or their Grand Vissiers, have besieged the Capital of the Western Empire, and have left only the Gulph of *Venice* between their Dominions and *Italy*. After this, would any Man believe there have been Sultans, who have liv'd only on the Income of the Royal Gardens belonging to the Empire, tho' even at present these Revenues amount but to an indifferent Sum? and that several have liv'd by the Labour of their own Hands? and that at *Adrianople* are shewn the Tools Sultan *Morat* us'd in making Arrows, which he sold for his own Profit in the *Seraglio*? The Courtiers, it is likely, paid dear enough for their Emperor's Work. One is very far from seeing the same Frugality now-a-days in a Prince's Palace.

For fear of being surpriz'd in an unguarded Posture, the Sultans have provided a Bulwark for themselves and their Successors, by instituting a formidable Militia, which is kept on foot as well in time of Peace as of War. The Janizaries and the Spahis balance the Power of the Prince in such a manner, as absolute as it is, that they have sometimes had the Insolence to demand his Head; and they depose Emperors, and create new ones more easily, than the *Roman* Soldiers did of old. This is a Curb upon the Sultans, and restrains their Tyranny.

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The Revenues of the Emperor are partly fix'd, and partly casual. The fix'd are the Customs, the Capitation impos'd upon the *Jews* and the *Christians*, the Excise upon all the Produce of the Soil, and the annual Tributes which the Cham of *Tartary* the Lefs, the Princes of *Moldavia* and *Wallachia*, the Republick of *Ragusa*, and one part of *Mengrelia* and *Russia* pay in Gold; to which must be added five Millions of Livres return'd from *Egypt*: for of twelve Millions furnish'd by that spacious Kingdom in Sequins coin'd upon the Spot, the Pay of the Soldiers and Officers consumes four; and three more the Grand Signior sends to *Mecha*, for an usual Present, to maintain the Expences of the Religious Worship, and of filling the Cisterns of *Arabia* with Water, which are on the Road where the Pilgrims pass.

The Treasurers of the Provinces receive the Duties of their several Districts, and defray all the Charges by Assignments from the Port. These return the Money which is in their Hands, every three Months to the Treasurers of the Empire, who are accountable to the Grand Visier for what they receive from the Provinces.

The casual Revenues of the Grand Signior consist in Inheritances: for, according to the Laws of the Empire, the Prince is Heir both to great and small, to whom he hath given Pensions during their Life; and in like manner to the Soldiers, if they die without Children. If only Daughters are left, he receives two Thirds of the Estate; not out of the Fiefs, for they belong naturally to the Prince; but out of the Lands independent of the Fiefs; as of the Gardens, the Farms, the Cash, the Moveables, and of the Slaves, the Clothes, Horses, &c. The Relations dare not offer to alienate any part of the Estate, for there are Officers establish'd to look after it; and if

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they should attempt it, the whole would be forfeited to the Sultan.

The Spoils of the great Men of the *Porte* and the *Bassa's* rise to an immense Sum, and make it impossible to know the Amount of the Grand Signior's Revenues. Very often he does not stay for their dying a natural Death, or give them time to conceal their Treasure; but their Gold, and Silver, and Jewels, and their Heads are carry'd at once to the Seraglio. Nor is the Removal of the *Bassa's* only of advantage to the Grand Signior; but he who succeeds a displac'd *Bassa*, pays for his Preferment a considerable Sum. All whom the Sultan gratifies also with a Viceroyship, or any Post of Consequence, are indispensably oblig'd to make him Presents, not according to their Riches (for the Persons advanc'd are frequently taken out of the Seraglio, where they had no Opportunity of laying up any thing) but the Presents must be answerable to the Favour they receive. The Present of the *Bassa* of *Cairo* is computed at fifteen hundred thousand Livres, without reckoning seven or eight hundred thousand he must distribute to them who procur'd him the Government, and who have Interest enough to preserve him in it: these are the chief Sultaneesses, the Mufti, the Grand Visier, the Bostangibashi, &c.

These Sums are not suffer'd to lie in the Hands of the Treasurers, who might waste them, or use them to their own Profit; but they are brought to the Seraglio into the Treasury Royal, which is near the Hall of the Divan. It is divided into four Chambers; the first two of which are taken up with different Arms, and great Coffers of Vests and Furrs, Cushions embroider'd, and set with Pearls, with pieces of the finest Cloth of *England*, *Holland*, and *France*, and with Velvets, Brocades



Brocades of Gold and Silver, with Bridles and Saddles cover'd with precious Stones.

In the third Chamber are kept the Jewels of the Crown, which are of an inestimable Price. The Staff which bears the Plume of Feathers, is adorn'd with the richest Stones, and is in the Form of a Tulip: this is fasten'd to the Grand Signior's Turbant, who wears it there. If the Sultan desires to see any of his Jewels, the chief Treasurer, accompany'd with 60 Pages belonging to that Chamber, gives notice to the Key-keeper to attend at the Treasury-door: and first the Treasurer examines whether the Seal he plac'd the last time upon the Lock, be intire; after which, he orders the Key-keeper to break it, and open the Door; and acquaints him, which of the Jewels it is the Grand Signior demands; and receiving it, goes away to deliver it to him immediately. In this Chamber are lodg'd also the noblest Harnesses, and the richest Arms in the World: the Sabres, and Swords, and Poinards glitter with Diamonds, Rubies, Emeralds, Turquoises, and Pearls. These seldom lie long here, but are generally circulated; for in proportion as the Emperor has given any of them to the Bassa's, he receives others from them, when they die, or are remov'd.

The fourth Chamber is properly the Publick Treasury. It is full of strong Coffers, arm'd with Bands of Iron, and secur'd every one with two Locks: in these are put all the pieces of Gold and Silver. The Door of the Chamber is seal'd with the Grand Signior's Signet, who keeps one of the Keys, and the other is in the Hands of the Grand Visier. Before they proceed to take off the Seal, it is certified very strictly, that it has suffer'd no Alteration: and this is commonly done upon Council-days; at which time  
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they lock up the new Receipts in the Coffers, and take out Sums appointed for the Payment of the Troops, and other Services; after which, the Grand Visier applies the Emperor's Signet again.

As to the Gold, that passes into the Grand Signior's Privy-treasury, which is a subterraneous Vault, into which no one enters, besides the Prince, attended by some Pages of the Treasury. The Gold is put into Bags of Leather, containing fifteen thousand Sequins apiece, and the Bags are deposited in strong Chests. When it appears there is Gold enough in the fourth Chamber to fill two hundred Bags, the Grand Visier signifies it to his Highness, who repairs thither to see them remov'd into his Privy-treasury, and to seal them up himself. At that time he ordinarily makes his Largeffes, both to the Pages who wait on him in the Privy-treasury, and to the great Men who follow him to the Door, and stay behind in the fourth Chamber with the Grand Visier.

If the Wars exhaust these Sums, or the State is in a pressing Necessity, the Treasures of the Mosques, which are kept in the Castle of the Seven Towers, are still a noble Supply to the Emperor.

The Mosques are rich, especially that which is call'd the *Royal*. After the Officers are paid out of these religious Revenues, the Remainder of the Money is put into that Treasury, of which the Grand Signior is the principal Guardian. This sacred Treasure, it is true, cannot be made use of, unless for the Defence of their Religion; but does not such an Occasion offer itself at every turn in the Wars with their Neighbours, who are either Christians or schismatical Mahometans? and the Musli knows not how to disapprove the applying of this Money to such a War.

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There is no Prince who is serv'd with more Respect than the Sultan. Such a Veneration for him is inspir'd into those who are educated in the Seraglio, and their Condition requires from them so much Fidelity and Devotion to his Person, that he is not only regarded as the Lord of the World, but even as the Sovereign Arbiter of every Man's Good and Evil in particular : the Palace therefore is fill'd only with a Train of Creatures intirely consecrated to him. They may be divided into five Classes; the *Eunuchs*, the *Ichoglans*, the *Azamoglans*, the *Women*, and the *Mutes*; to whom may be added the *Dwarfs* and the *Buffoons*, who deserve not to be accounted a distinct Class by themselves.

The *Eunuchs* have the Charge of the whole Palace, and are in the highest Confidence: being incapable of pleasing the Fair Sex, and disengag'd from Intrigues of Love, they resign themselves wholly to Ambition, and the Care of enriching their Fortune. They are easily distinguish'd by their Colour; for some are black, and others are white. The white are employ'd in serving the Person of the Prince, and overseeing the Education of the Children of the Seraglio: the black are the more unhappy, for they are always shut up in the Apartments of the Women. They are forc'd to use a Pipe in making Water, being depriv'd of the natural Conveyance in their Infancy: for the Sultans were jealous of them, while the Operation was perform'd in any other manner; and to cure this extravagant Imagination, they are cut smooth close to the Belly. The Operation is not without danger, and costs many of them their Lives; but the Eastern People and the *Africans* sacrifice every thing to their Jealousy. Yet after this barbarous Precaution, they scarcely suffer the poor Wretches to  
cast

cast their Eyes upon their Women, and commonly permit them only to stand Centinel at the outer Door of the Chamber.

*The chief of the white Eunuchs,* The chief of the white *Eunuchs*, who has been handled in his Youth as *Eunuchs*. severely as the rest, is the great Master of the Seraglio. He has the Inspection of all the Pages of the Palace, and all Petitions, which are to be presented to the Prince, are deliver'd to him : he is in the Secret of the Cabinet, and commands all the *Eunuchs* of his own Complexion. The principal of these *Eunuchs* are, 1. The Great Chamberlain, who is first of the Officers of the Chamber. 2. The Deputy Supervisor of the Pages Apartments, and other Buildings of the Palace : he never stirs out of *Constantinople*, and gives his Orders to others who follow the Grand Signior abroad. 3. The Privy-treasurer, who keeps the Jewels of the Crown, and one of the Keys of the Secret Treasury, and commands all the Pages of the Treasury. 4. The Grand Expenditor of the Seraglio, who is also Great Master of the Wardrobe : it is his Charge to look to the Sultan's Sweet-meats and Drinks, the Syrups and Sherbet, and the Counter-poisons or Antidotes, as the Treacle, Bezoar, and other Drugs : he takes care also of the Grand Signior's *Porcelain* and *China* Ware. The other white *Eunuchs* are, Preceptors to the Pages, the first Priest of the Palace-mosque, and Overseer of the Infirmeries.

*The chief of the black Eunuchs,* The chief of the black *Eunuchs*, who may be call'd, *The Eunuch*, by *Eunuchs*. way of eminence, has the absolute Command of the Women's Apartment ; and all the black *Eunuchs*, who are plac'd there for a Guard, obey him blindly. He has the Superintendence of the Royal Mosques of the Empire, and disposes of all the Offices which belong to them.

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The principal black *Eunuchs* are, the *Eunuch* of the Queen-mother; the Intendant or Governor of the Princes of the Blood; the Comptroller of the Queen-mother's Treasury; the Steward of her Perfumes, Sweet-meats, and Liquors; the two Chiefs of the great and little Chamber of the Women; the Head Janitor of their Apartment; and the two Priests of the Royal Mosque, whither the Women resort to Prayers.

The *Ichoglans* are young Men, bred *Ichoglans* and up in the Seraglio, not only to serve *Azamoglans*. about the Prince, but to fill, in time, the first Posts of the Empire. The *Azamoglans* are train'd up there for inferior Employments.

That Honours may not become hereditary or successive, or any Family be advanc'd, which may be able to form a considerable Party, the Children of the Visiers and Bassa's are so far from succeeding their Fathers, that it is ordain'd they shall not rise above the Degree of Captain of a Gally; and if there are Instances of the contrary, they are very rare. It is not long since the Emperors employ'd such only as had neither Relations nor Friends in the Seraglio; and out of the distant Provinces were continually sent thither Numbers of Christian Children taken in the War, or levy'd by way of Tribute in *Europe*, for those of *Asia* were exempted. The most beautiful and well-made were chosen, and such as appear'd to have the greatest Spirit and Sense. Their Names, Age, and Country were register'd; and the unhappy Infants soon forgetting Father and Mother, Brothers and Sisters, and their Country itself, became wholly devoted to the Person of the Sultan. At present this Tribute of Children is discontinued; not out of favour to the *Greeks*, but because the *Turks* themselves give Money to the Officers of the Seraglio to have their own Children

dren admitted there, in prospect of their arriving to the highest Places in the Empire. According to the best of their Capacity, these Children think of nothing but how to please those who have the Care of their Education, in order to merit the Favour of the Court. The Emperor frequently makes his Choice of them, according as they are presented, or appoints them to be review'd by the Heads of the white *Eunuchs*, who are good Physiognomists: the greater part of them are kept at *Constantinople*, but some, I have been inform'd, are sent to *Adrianople* and *Prusa* in *Asia*: the most graceful continue among the *I-choglans*, and the others are distributed among the *Azamoglans*.

In the first place they are requir'd to make a Profession of Faith, and are circumcis'd; during which Operation they repeat, *There is no God but God, and Mahomet is the Messenger of God*. They are bred with an exemplary Modesty, and are no less submissive and obedient, than the Novices among our Religious: they are chastis'd severely for the smallest Faults by the *Eunuchs*, who overlook their Behaviour, and are strictly held for fourteen Years under these Preceptors Eyes. Instead of whipping, they receive the Bastinado upon the Soles of their Feet; which is so severely inflicted for some Transgressions, that they expire under the Blows. The *Eunuchs* are very cruel, and being vex'd at their own miserable Condition, discharge their Anger upon those who have not suffer'd in the same kind. These unhappy Youths therefore are forc'd to bear all their capricious Humours, and never leave the Seraglio till their Time is finish'd, unless they are willing to quit the Society; and then they lose their Fortune, and receive but a trifling Acknowledgment at their Departure. The Seraglio is perfectly a Republick,

lick, the Members of which have Laws and Customs peculiar to themselves: both those who command there, and they who obey, have no Notion of Liberty, and have no Commerce with the Inhabitants of the City; and the *Eunuchs* never stir out thither, but to execute their Orders. The Sultan himself is in a manner a Slave to the Pleasures of his Palace: he alone, and some of his Mistresses are heartily merry, the rest are dull and sad.

The *Ichoglans* are divided into four *The Ichoglans* Chambers, which are beyond the Hall of the Divan, on the left side of the third Court. The first, which is call'd the Little Chamber, contains ordinarily 400 Pages, who are all subsisted at the Grand Signior's Charge, and receive every one four or five Aspers a Day for their Pay: but the Education which is given them, is beyond any Price. Nothing is inculcated to them, but Civility, Modesty, Politeness, Accuracy, and Honesty; above all, they are taught to keep Silence, to hold down their Eyes, and fold their Hands across their Breast. Besides Masters to teach them to read and write, there are some whose Care it is to instruct them in their Religion, and especially to shew them to say their Prayers at the stated Hours.

After six Years Practice, they pass to the second Chamber, with the same Pay and the same Habit, which is of common Cloth: they continue here also the same Exercises, but apply themselves more particularly to Languages, and whatever may improve and brighten their Wit. The Languages are the *Turkish*, the *Arabian*, and the *Persian*. As their Strength comes on, they put them to draw the Bow, to shoot, to throw the Dart, to handle the Pike or the Lance, to mount on Horseback, and every thing belonging to the Art

Art of Riding; as to dart on Horseback, to discharge their Arrows before or behind, on the right Hand and on the left. The Grand Signior takes a Pleasure in seeing them fight on Horseback, and rewards those who shew the greatest Skill. The Pages continue four Years in this Chamber before they remove to the third.

In that they learn to sew, embroider, and make Arrows; and here they also spend four Years, in order to become the better qualify'd to wait on the Sultan. To this end, besides Musick, they practise Shaving, paring the Nails, folding Vests and Turbants, attending in the Baths, washing the Grand Signior's Linen, and keeping Dogs and Birds.

During these fourteen Years of Noviciate, they never speak to one another but at certain Hours, and their Discourses are modest and grave: if they go to see one another at any time, it is under the Eyes of the Eunuchs who follow them continually. In the Night, not only their Chambers are illuminated, but the Eyes of those *Argus's*, who are incessantly walking the Round, discover all that passes. Between every six Beds lies an Eunuch, who erects his Ears at the least Noise.

Out of this Chamber are taken the Pages of the Treasury, and those who serve in the Laboratory, where they prepare the Treacle, the Cordials, and fine Liquors of the Emperor: and it is not till after an Examination of their Abilities and Sense, that they are permitted to attend his Person. Those who seem not to have sufficient Capacity, are sent back with a slight Gratuity, and are generally entred among the Cavalry, which is the Fortune of such also who do not hold out thro' the whole Probation; for the infinite Constraint, and the Blows of the Battalion often cause them to renounce their Station.



tion. This third Chamber is reduc'd to about two hundred Pages, whereas the first has four hundred.

In the fourth there are but forty in Number, who are well-made, polite, and modest, and thoroughly prov'd in the three preceding Classes: their Pay is double, and amounts to near nine or ten Aspers a Day. They are dress'd in Satin and Brocade, or Cloth of Gold, and are properly Gentlemen of the Chamber. They make their court with the utmost Application, and have a liberty of visiting all the Officers of the Palace: but the Prince is their Idol: for they are of a proper Age for Ambition after Employments and Honours. There are some of them who never leave the Sultan, but when he goes into the Apartment of the Women; namely, they who bear his Sabre, his Cloak, his Vessel of Water to drink, and to make the Ablutions, and he who carries the Sherbet, and holds the Stirrup when he mounts on Horseback or alights. The other Officers of the Chamber, who are less about the Prince's Person, are, the Master of the Wardrobe, the chief Master of the Palace, the chief Barber, he who pares his Nails, and he who takes care of his Turbant, the Secretary of his Orders, the Comptroller-general of the Household, and the Chief Supervisor of the Dogs. All these Officers expect to rise to the first Posts, and with reason; for it is natural to recompense those whom we see every Moment.

No Method seems better fitted to form skilful and great Men, than the Education which is given to the Pages of the Seraglio, who pass, as one may say, thro' a course of all the Virtues: nevertheless, in spite of all their Pains, when they are advanced to great Stations, they appear to be indeed mere Scholars, who want to be

taught how to command, after they have learn'd how to obey. And tho' the *Turks* imagine God gives Prudence, and the other necessary Talents, to those whom the Sultan raises to high Employments, Experience often testifies the contrary. What Capacity can Pages have, who are train'd up among Eunuchs, who treat them with the Bastinado for so long a time? Wou'd it not be better to promote Youth by degrees, in an Empire where no regard is had to Birth? Besides, these Officers pass, at a step, from a State of the utmost Uneasiness and Constraint to such an extraordinary Liberty, that it is impossible they should not let loose their Passions; and yet they are intrusted with the Government of the most important Provinces. As they have neither Abilities nor Experience to perform the Duties of their Charge, they trust to their Deputies, who are commonly great Robbers, or Spies of the Grand Visier, to send him an Account of their Conduct. These new Governors are forc'd also to pass thro' the Hands of the *Jews*; for as they have nothing when they come from the Seraglio, they have recourse to those Usurers, who lead them to all manner of Rapine and Extortion. Besides the Presents a new Bassa must make to the Grand Signior, the Sultaneesses, and the principal Men of the Port, he is also to provide for his own Living. The *Jews* alone are able to advance him the Money; and these honest Pilferers will not furnish a Piece, but at *Cent. per Cent.* This Evil would not be so extreme, if they would be content to receive it again by little and little; but as they are afraid every Moment the Bassa should be strangled or remov'd, they never let a Debt grow old, and the People must be squeez'd to repay them.

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Yet, if the Bassa is suffer'd to remain there several Years, it is no Advantage to the Province: for if he is a Man of Understanding, he labours not only to discharge the Debt he contracted at his receiving the Government, but to raise a Fund sufficient for his Expences; and especially to oblige his Protectors at Court, without whom, instead of being advanced, he wou'd infallibly be recall'd, let him behave himself as he will. Moreover, the *Jew*, or the *Chifou*, as the *Turks* call them, manages his Game all the while; and all the Money of the Bassa's House, not to say of the whole Province, goes through his Hands. The Avarice of Sultan *Morat* was truly the Source of all these Disorders: for it was he who introduc'd the Custom of receiving Presents from the great Men whom he promoted; and these, to make themselves whole again, practis'd the same towards their Inferiors: since which Time, every thing is open to the highest Bidder. Sultan *Solyman* also, who had a wonderful Affection to his Sisters and his Daughters, marry'd them to the chief Officers of the Port, contrary to the Usage of his Predecessors, who bestow'd them on the Governors of very distant Provinces. The Husbands of these Sultaneesses, under their Ladies Protection, made it their Business to get what they could from every one, to supply the Expences of their Consorts. These Disorders, it is visible, are able to ruin the Empire; but the Evil is beyond a Cure: for the Emperor himself, the Sultaneesses, the Favourites, and the great ones of the Port enrich themselves wholly by this sort of Means; and the Inferiors succeed in no Suit, but by submitting to their Extortions. It is not surprizing therefore, that this great Empire should at present be in a kind of Declension.

*The Azamoglan.* From the *Ichoglans* we must pass to the *Azamoglans*, for these last are only the Refuse of the former. In these the Qualities of the Body are regarded more than those of the Mind. If they happen to want Persons for this Service, they purchase them from the *Tartars* of *Tartary the Less*, who are continually making Inroads upon their Neighbours to carry off Children. These Children are bred under the Discipline of the White Eunuchs, as well as the *Ichoglans*. After the Circumcision, and the Profession of Faith, they instruct them in Matters of their Religion, and especially in their Prayer, which is the only Language, as the *Turks* say, with which Men speak to the Lord; and those who are inclin'd, are taught to read and write. Their Habit is Cloth of *Salonica*, blue and very coarse; and their Caps are yellow Felt, and shap'd like a Sugar-loaf. Their first Exercises are running, wrestling, leaping, or pitching the Bar; after this, they are appointed in the Seraglio to be Porters, Gardeners, Cooks, Butchers, Grooms, Waiters in the Infirmary, Wood-cleavers, Centinels, Footmen, Archers of the Guard, and Rowers of the Grand Signior's Gally; and many of them are employ'd to clean his Arms; others, under the Direction of the *Arabs*, take care of his Tents; and some look after the Baggage and the Chariots. But whatever be their Employment, their Pay is but from two Aspers a Day, to seven and a half; out of which they are oblig'd to subsist themselves, for the Sultan allows them only Cloth and Linen. They live with a surprizing Oeconomy in their Chambers. The Janizary Aga reviews them from time to time, and enters those whom he likes among the Janizaries of the Port. Some of them become Spahis; but neither these nor the others are list'd, till after their Bodies are thoroughly harden'd



harden'd to Labour, and are able to endure all the Fatigues of War, by being accustom'd to bear Cold and Heat, to cleave Wood, carry Burdens, and cultivate the Ground; and, in a word, to execute the lowest and most painful Drudgeries: a great many are sent into *Asia* among the Peasants, to learn Agriculture.

Those who remain in the Seraglio, are lodg'd by the Sea-side under Sheds: the principal of them are the *Bostangi's*, or Gardeners, the Chief of whom is chosen out of these, and is call'd the *Bostangi-bachi*: he is one of the most powerful Officers of the Port, tho' his Place, at first view, seems not of the highest Honour; but as he has the Prince's Ear, and waits upon him often in his Gardens, it is in his power to do good Offices or ill; and on that account he is courted by the first Men in the Empire. Besides his Apartment by the Sea, the *Bostangi-bachi* has a fine Kiosk upon the *Bosphorus*: he is Superintendant of the Grand Signior's Gardens and Fountains, and Governor of all the Villages along the Channel of the *Black Sea*: he commands above ten thousand *Bostangi's* or Gardeners, who are in the Seraglio, or in the Royal Houses about *Constantinople*: he has the Charge of that Quarter of the *Bosphorus*, where the *Franks* inhabit; and punishes severely the Mus-fulmen and the Christians who are drunk, or caught in the Company of Women: but the most honourable part of his Function is, to hold the Helm of the Sultan's Barge, when he diverts himself upon the Water, and to serve him with his Back, instead of a Footstool, as he mounts his Horse, or alights, when he rides a Hunting, or to take the Air.

Every Friday the Head-gardeners give an Account to the *Bostangi-bachi* of the Money arisen by the Fruits of the Grand Signior's Kitchen-gardens:

this Money is properly the Prince's Patrimony, for it is appointed for his Table. The Sultan often takes a pleasure in seeing the Gardeners work, but this is when he is alone; for if he is accompanied with any of the Sultaneſſes, thoſe poor Drudges vaniſh in an inſtant, or lie as cloſe to the Ground as they are able: it would be a Crime beyond Remiſſion in them, to be ſeen at ſuch a time; and the wretched *Boſtangi* thus taken, would be put to death upon the Spot. The Honour of appearing in the Preſence of the Women is granted to none but the Black Eunuchs, who are capable of giving neither Temptation nor Jealouſy.

It is ſaid at *Conſtantinople*, that Renunculus's are the chief Ornament of the Flower-gardens of the Seraglio; but there are very few of theſe Flower-gardens, in compariſon of the Number of Kitchen-gardens and Orchards, in which almoſt all the ſloping and low Ground of the Palace is laid out. The Orchards are over-run with Cypreſs-trees, and Pines, and Brambles; but it is natural in the *Turks* to neglect their Gardens, or at leaſt to take care only of their Melons and Cucumbers. There are whole Families who live upon nothing but Cucumbers above half the Year: they eat them raw, without peeling, like Apples; or elſe they cut them out in thick Slices, not to dreſs them in a Salad, but throw them into a Baſon of very ſour Milk; and after they have eat plentifully of it, they drink a great Pot-full of freſh Water. Theſe Fruits are admirable, and never occaſion the Gripes. The Pages of the Seraglio dare not enter into the Places where theſe are ſet, ever ſince *Mahomet II.* cauſ'd even ſeven to be ript up, to diſcover who had eat one of his Cucumbers.

*The Mutes*

Besides the Officers already mention'd, the Sultans have alſo in their Palace two  
forts

forts of People, who serve to divert them; namely, the *Mutes*, and the *Dwarfs*. The Mutes of the Seraglio are a Species of rational Creatures by themselves: for, not to disturb the Prince's Repose, they have invented a Language among themselves, the Characters of which are express'd by Signs alone; and these Signs are understood by Night as well as by Day, by touching certain Parts of their Body. This Language is so much in fashion in the Seraglio, that they who would please there, and are oblig'd to be in the Prince's Presence, learn it very carefully: for it would be a want of the deep Respect they owe him, to whisper one another in the Ear before him.

The Dwarfs are perfect Apes, and *The Dwarfs.* make a thousand Grimaces among themselves, or else with the Mutes, to set the Sultan a laughing, who sometimes does them the honour to give them several Kicks with his Foot. Whenever they meet with a Dwarf who is born deaf, and consequently dumb, they esteem him as a very Phenix of the Palace, and admire him beyond the most graceful Man in the World, especially if the Baboon is an Eunuch also. And these three Defects, which ought to render a Man contemptible in the last degree, make him the most compleat of all Creatures in the Eyes and Judgment of the *Turks*.

I ought now to speak of the Women of the Seraglio, but in that I *The Women of the Seraglio.* must be excus'd; for they fall no more under the Knowledge of the Senses, than so many pure Spirits. These Beauties are intirely reserv'd to entertain the Sultan, and vex the miserable Eunuchs. The Governors of the Provinces make Presents to the Grand Signior of the loveliest Girls in the Empire, not only to ingratiate themselves with him, but to plant some Creatures of

their own also in the Palace, who may be able to procure them an Advancement. After the Sultan's Death, the Women whom he honour'd with his Embraces, and their eldest Daughters, are removed into the old Seraglio of *Constantinople*; the younger are sometimes left for the new Emperor, or are marry'd to the Bassa's. However, since it is a Crime to see those who remain in the Palace, very little regard can be given to what is written about them: for tho' Means might be found to get into the Seraglio, yet who would be willing to die for a Glance of his Eyes so unhappily employ'd? Whether these Ladies also enter the Sultan's Bed at the Feet, as some would have us believe, or at the Side, I shall not determine; but content myself with accounting them the least unfortunate Slaves in the World: Liberty is always preferable to so slender and trifling a Happiness.

What can one say concerning a Place, where even the Prince's chief Physician is admitted to visit the Women who are sick, with the greatest difficulty? The Physician also can neither see them, nor be seen by them; nor is he suffer'd to feel their Pulse, but thro' a piece of Gause or Crape; and very often he cannot distinguish whether it is an Artery or a Vein which beats. The Women also who look after the sick, dare not acquaint him with what passes; for they fly the Room in all haste, and no one stays about the Bed but the Eunuch, to prevent the Physician from seeing his Patient, and to lift up just the Edge of the Curtain as far as they shall think necessary, for the sick Creature to put out her Arm. If the Physician should require to view so much as the tip of her Tongue, or touch any part, he would be stabb'd upon the Spot. *Hippocrates*, with all his Knowledge, would have been strangely  
 embar.



embarrass'd, if there had been Mussulmen in his time. For myself, who have been bred up in his School, and according to his Maxims, I was extremely at a loss how to behave towards the great Men, when I was call'd in, and visited the Apartments of their Wives. These Apartments are just like the Dormitories of our Religious, and at every Door I found an Arm cover'd with Gause, thrust out thro' a small Loop-hole made on purpose. At first I fancied they were Arms of Wood or Brass, to serve for Sconces, to light up Candles in at Night ; but it surpriz'd me when I was told, I must cure the Persons to whom those Arms belong'd.

It is a false Notion, that the Jewish Women can go into all the Apartments of the Women of the Seraglio, to sell their Jewels : they are allow'd to come no farther than into a certain Hall, where they drive their Trade, nor is the Door open'd to them, till the Eunuchs have search'd them heedfully ; and a Man who should be catch'd in a Woman's Habit, would have his Throat cut in an Instant, and a Christian Woman would be us'd very scurvily. The Eunuchs alone pass to and fro upon the Messages, and carry in the Jewels, and bring back the Money ; and they understand well enough how to pay themselves for their Pains. After all, what Use can these Eunuchs make of their Money, who have neither Relations nor Friends, and who can reap no other Pleasure from it, than to handle their Gold, and devour it with their Eyes ? Their principal Aim, they say, is to secure their Lives at the Revolutions which happen upon the Sultan's Death ; but they are very seldom in danger, who look to the Women.

The other Officers, who take care *The Surveyor of*  
of the Seraglio, of whom I am to *the Baths, &c.*  
speak, are the Surveyor of the Baths ; the Grand  
Falconer,

Falconer, whose Officers carry a Hawk upon their right Fist; the Grand Huntsman, who has under him above twelve hundred Dog-keepers; the Governor of the Hounds and the Setting Dogs; the Governor of the Grey-hounds, the Mastiffs, and the Spaniels; the Grand Querry, who has two chief Querries under him, who command a great many Officers, and those also an infinite number of Grooms; for there is no Place, where Horses are more valued than in *Turky*. They feed them with a little Barley and minc'd Straw, which they give them Evening and Morning in a small quantity, and the rest of the Day they travel on briskly, and thereby become capable of holding out extraordinary Courses: it is said also, that the Horses which come *Arabia*, and from about *Babylon*, will travel thirty Leagues without resting: they have admirable Legs, but no Hips nor Chest.

*The Capigi's.* I must not forget two other sorts of

Officers, who are of wonderful Use to the Grand Signior, as well within as without the Seraglio; and these are the *Capigi's* and the *Chiaus's*. The Body of the *Capigi's*, or Porters, consists of about four hundred, commanded by four Captains of the Port, who are every one upon Guard in turn upon Council-days. The Pay of the Porters is fifteen Aspers a Day: their Habit is like the Janizaries, but they have no Horns before their Bonnets. Fifty of these *Capigi's* are upon Duty every Day at the Gate of the first Court of the Seraglio, and as many more at the Gate of the Court of the Divan. When the Grand Signior is dissatisfied with the Conduct of a Viceroy or Governor, he sends one of these *Capigi's* with an Order to demand his Head. The *Capigi* strikes it off, after he has strangled him; and seasons it with Salt, to preserve it, if the Road is very long, and carries it in a Sack to the Sultan:

Sultan: so that these *Capigi's* are perfectly Executioners.

The *Chiaus's* are employ'd in more honourable Commissions: they carry *The Chiaus's.* the Emperor's Orders over his whole Dominions, and are charg'd with the Letters he writes to Sovereign Princes: they are, as it were, Exempts of the Guard to the Grand Signior. Their Number is about six hundred Men, commanded by a Chief, who is call'd the *Chiaus-bachi*. This Officer performs the part of Grand Master of the Ceremonies, and Introductor of Ambassadors. On the Days of the Divan he places himself at the Door of the Grand Signior's Apartment, with the Captain of the Guard then in waiting. The Pay of the *Chiaus's* is from twelve Aspers a Day to forty. They are at the Command of the Grand Visier, the Visiers, and the Beglerbegs, and even the Bassa's; but the Rank of those whom they serve, is distinguish'd by the Apple at the top of their Staff; which, for the principal Officers, is of Silver, but for others, of Wood. The greater part of the *Chiaus's* do the Duty of Sergeants, in citing Parties to appear before the Divan, and to meet and agree Matters among themselves. They never lay down their Staff or their Bonnet: the Bonnet is very large, and is like the Bonnet of Ceremony of the first Officers of the Empire.

It is time, my Lord, that I should inform you concerning the Officers who dwell out of the Palace, and who never come there, but when they are summon'd, or the Duty of their Place calls them. At the head of his Ministers the Sultan places the Grand Visier, who is, as it were, his Lieutenant-general; with *The Grand Visier.* whom he divides, or rather to whom he leaves the Care of the whole Empire. The  
Grand

Grand Visier is not only intrusted with the Finances, with foreign Affairs, and the Administration of Justice in civil and criminal Matters, but also with the Conduct of the War, and the Command of the Armies. A Man who is capable of sustaining so great a Burden as he ought, is very uncommon; yet, there have been found Men, who have executed this Charge so skilfully, that they were the Wonder of their Age. The *Cuperli's*, Father and Son, were triumphant both in Peace and War, and by a Policy almost unknown before, died quietly in their Bed. *Cuperli*, their Relation, who was kill'd in the Battle of *Salancken*, was also a great Man; and, had he liv'd, would have protected the State from the Revolutions with which it is still threaten'd. This Empire, which at this Day seems to be declining, stands in need of such Ministers.

When the Sultan names a Grand Visier, he puts into his Hands the Seal of the Empire, upon which is engraven his Name. This is the Badge of the first Minister: he carries it always in his Bosom. He dispatches all his Orders with this Seal, without consulting or giving an Account to any one. His Power is unlimited, unless with respect to the Troops, whom he cannot punish without the Concurrence of the Commanders. Excepting this, Affairs of all sorts are brought before him, and are decided by his Judgment. He disposes of all Honours, and all the Posts of the Empire, except those of Judicature. The Entry of his Palace is free to all the World, and he gives Audience even to the meanest of the Poor. Yet, if any one thinks he has great Injustice done him, he may make his way to the Grand Signior himself, by putting Fire upon his Head; or else he fixes his Petition upon the End  
of







*A Turkish Standard  
or  
Horse — Tail,  
call'd in Turkey  
HOU or HOUY.*

of a Reed, and so carries his Complaint to the Sultan.

The Grand Visier appears in his high Station with a world of Magnificence: he has above two thousand Officers or Domesticks in his Palace, and never shews himself in publick, but with a Turbant adorn'd with two Plumes of Feathers, charg'd with Diamonds and precious Stones: the Harness of his Horse is set with Rubies and Turquoises, and his Housing is embroider'd with Gold and Pearls. His Guard is compos'd of about four hundred *Bosnians* or *Albanians*, whose Pay is from twelve to fifteen Aspers a Day: some of these attend him on foot, when he goes to the Divan; but when he marches into the Field, they are well mounted, and carry a Lance, a Sword, a Hatchet, and a pair of Pistols, They are call'd *Deli's*, that is, *Fools*, because of their fantastical Airs, and their Habit, which is ridiculous; for they have a kind of Seaman's Jacket.

The Grand Visier is preceded by three Horsetails, on the top of each of which is a gilded Apple: this is the Military Ensign of the *Ottomans*, which they call *Thou* or *Thouy*. For a certain General of this Nation, they say, being at a plunge to rally his Troops, who had lost all their Standards, thought of this Device, to cut off a Horse's Tail, and erect it on the point of a Lance; the Soldiers flock'd in to this new Ensign, and came off with Victory.

When the Sultan honours the Grand Visier with the Command of an Army, he takes out one of the Plumes of his own Turbant at the head of the Troops, and delivers it to him to place in his own. And it is not till after this Mark of Distinction, that the Soldiers acknowledge him for their General; and he has the Power to confer all vacant Posts, even Viceroyships and Governments, upon

upon the Officers who serve under him. In a time of Peace, tho' the Sultan disposes of the chief Employments, yet the Grand Visier continues to have a mighty Influence in procuring them to be dispos'd to whom he thinks fit; for he writes to the Grand Signior, and receives his Answer immediately. It is in this manner that he advances his own Creatures, or avenges himself upon his Enemies, whom he is able to get strangled, purely by the Representation he makes to the Emperor about their ill Behaviour. He frequently visits the Prisons by Night, and always takes an Executioner along with him, to put to death those he judges culpable.

The stated Salary allow'd to the Grand Visier is but twenty thousand Crowns, yet he enjoys an immense Revenue. Not an Officer in this vast Empire, but makes him considerable Presents, either to obtain or keep his Post: this is a sort of indispensable Tribute. The principal Enemies of the Grand Visier are those, who, next to the Sultan, command in the Palace; as the Sultana-mother, the chief of the black Eunuchs, and the favourite Sultaneſs: for these are ever contriving to sell the great Offices; and that of Visier being the highest, they watch him narrowly, even in his minuteſt Actions: and as much as he is trusted, he is encompass'd with Spies; and the Powers which are against him, sometimes engage the Soldiery to mutiny, who under a pretence of some Grievances, demand this Minister's Head, or his Depoſal: upon which the Sultan resumes the Seal, and sends it to him whom he chuiſes to ſucceed.

This Prime Minister therefore is, in his turn, oblig'd to make rich Presents, in order to preserve himself in his Post. The Grand Signior is draining him perpetually, either by honouring him with Visits, for which he pays very dear, or  
by



by asking of him from time to time considerable Sums. The Visier also puts every thing to Sale, to furnish himself for these Expences: his Palace is the Market where all Favours are sold; but he uses a world of Caution in managing the Traffick; for *Turky* is the only Place in the Earth, where Justice is often well observ'd in the midst of the greatest Injustice.

If the Grand Visier is of a martial Genius, he finds his Account better in War than in Peace. Tho' his commanding the Army obliges him to be at a distance from the Court, he has his Pensionaries, who act for him in his Absence; and a War with Strangers, provided it go not too far, is more favourable to him than a Peace, which may occasion one at home. The Militia is then busy'd in defending the Frontiers, and the War leaves them no time to think of an Insurrection; for the most turbulent and ambitious Spirits, being eager to distinguish themselves by extraordinary Actions, often fall in the Field: besides, this Minister has not a more proper way to win the Esteem of the People, than by fighting against the *Unbelievers*.

After the first Visier, there are six others, who are stil'd simply Visiers, *The Visiers of the Bench, or the Council, and the Bassas of the Three Horse-tails.* Visiers of the Bench or of the Council, and Bassa's of the three Horse-tails, because three Horse-tails are carried before them when they march, whereas there is only one borne before the ordinary Bassa's. These Visiers are Men of Wisdom and clear Judgment, and knowing in the Law, and assist at the Divan; but they never deliver their Opinion upon the Affairs which are treated there, unless requir'd by the Grand Visier, who often summons a secret Council of the Musti also, and the Cadilesquers, or Justices-general.

The

The Stipend of these Visiers is two thousand Crowns *per annum*. The Grand Visier commonly refers Matters of small consequence to them, as well as to the ordinary Judges; for as he is in a manner the Interpreter of the Law in Points not regarding Religion, he generally follows only his own Opinion, either out of Vanity, or to shew the Credit he possesses.

The Grand Visier holds a Divan [*a*] in his own House every Day, except Friday, which is a Day of Rest with the *Turks*. During the Remainder of the Week, he goes four times to the Divan of the Seraglio, *viz.* on Saturday, Sunday, Monday, and Tuesday: he is preceded by the Chiaus-bachi, and some of the Chiaus's, and several Virgers, accompanied by the chief Lords of the Empire, and follow'd by his *Albanian* Guard, and above four hundred Persons on horseback, who march thro' an infinite Croud of People, making a thousand Acclamations for his Prosperity. On the Days of the Divan, an Hour before Sun-rising, three Officers mounted place themselves before the Seraglio, to make certain Prayers there, while they wait for the Arrival of the Ministers, whom they salute by Name, with a loud Voice, as they pass along. At the sight of the Palace, the Bassa's forget their Gravity, and when they are thirty or forty Paces from the Gate, fall a galloping, and range themselves on the right side of the first Court, to expect the Grand Visier: the Janizaries and the Saphis are planted in the second Court under the Galleries; the Saphis on the left side, and the Janizaries on the right. The whole Train dismounts in the first Court, and passes on to the second; but the Gate of the Divan is not open'd till the Grand Visier arrives, and after a Priest has made the

[*a*] *A Court of Justice, and a Council.*

Prayer

Prayer for the Souls of the Emperors deceas'd  
and for the Health of him who reigns.

Those who have Business at the Divan, enter the Hall in a throng; but the Vissiers and Justices-general, out of Respect, enter not, except with the Grand Vissier; and then the whole Assembly prostrate themselves on the Ground. When this Minister is seated, the two Justices-general take their place on his left Hand, which is the most honourable with the *Turks*: he of *Europe* is the first next to the Grand Vissier, and he of *Asia* the second: then the Treasurers-general of the Empire place themselves, with whom is a Sub-intendant, and two Artizans. The Vissiers are dispos'd on his right Hand, according to their Rank, with the Guard of the Seals; and if there is any Beglerbeg or Viceroy newly return'd from his Government, the Grand Vissier does him the honour to seat him next to the Vissiers.

They begin with the Affairs of the Finances. The Chiaus-bachi first goes to the Door of the Treasury to take off the Seal, and brings it to the Grand Visier, who examines whether it is whole and undefac'd. Then the Treasury is open'd, to put in, or take out Money necessary for paying the Troops, or to answer other Occasions; after which the Grand Visier delivers the Seal back, to be affix'd to the Door. From the Finances they proceed to Matters of War, and consider the Demands and Answers of Ambassadors, and expedite the Orders of the Port, Patents, Grants, Passports, and Privileges. The Reis-effendi, or Secretary of State, receives all the Dispatches from the Grand Visier's Hands, and sends them forward. If they are Orders of the Port, the Chancellor seals them; but for the Letters of the Signet, the Grand Visier only sets the Emperor's Signet beneath, which he stamps upon them, having

having first dipt it in Ink. They go next upon criminal Causes: the Accuser appears with his Witnesses, and the Accused is acquitted or condemn'd without delay. They conclude with what civil Affairs are offer'd at the time.

It is at this Tribunal, that the lowest Man in the Empire has the Consolation of having Reason done him, even against the greatest Lords of the Country: the Poor have the liberty of demanding Justice; and Mussulmen, Christians, and Jews are equally heard. There is no brawling and squabbling, and one sees no Advocates or Proctors: the Clerks of the Secretaries of State read every one's Petition. If it is for a Debt, the Visier sends a Chaus to fetch the Debtor, and the Creditor produces his Evidence, and the Money is told out upon the Spot, or the Debtor is condemn'd to receive a certain Number of Blows with the Batoon. If it is a Question of Fact, two or three Witnesses decide it in an Hour; and let the Affair be of what nature it will, it never takes up above seven or eight Days. They have recourse to the Alcoran, and the Visier interprets the Law, if it be a Question of Right: in a Matter of Conscience he consults the Musti by a short Note, where he states the Case, without naming the Person. Concerning Affairs of the Empire, he sends an Abstract of the Petitions to the Grand Signior, and waits his Answer. The Secretary's Clerks write down all the Resolutions taken by the Grand Visier: the Secretary is encompass'd with Registers, who draw up the Writing in as few Words as possible, and he delivers out all the Decrees; and there being no Appeal, the Cause is never reviv'd, either by annulling the Decree, or by a Writ of Review.

It must be allow'd on the other hand, that Law-suits are much rarer in *Turky* than with us: for



for the Grand Signior's Subjects having only the Use of the Goods, which they hold merely by his Pleasure, leave very little ground of Contention when they die; whereas our Donations, Testaments, and Marriage-contracts are Sources of infinite Disputes. An *Italian* told me one Day at *Constantinople*, that we should be very happy in *Europe*, if we could appeal from our Courts to the Divan. His Reflection made me smile: for, added he, one might go to *Constantinople*, and all over *Turky* too, if there were occasion, before one Suit would be finally decided in *Europe*. A *Turk* of *Africa* pleading before the Parliament of *Provence* against a Merchant of *Marseilles*, who had led him a Dance for many Years from Court to Court, made a very merry Reply to one of his Friends, who desir'd to know the State of his Affairs: *Why, they are wonderfully alter'd, says the African; when I first arriv'd here, I had a Row of Pistoles as long as my Arm, and my Deed was compris'd in half a Sheet of Paper; but at present I have a Writing above four times as long as my Arm, and my Train of Pistoles is but half an Inch.*

With all these Precautions, a great deal of Injustice is done in *Turky*: for they admit the Evidence of all sorts of Persons, and People of the greatest Honesty are sometimes expos'd to lose their Goods and their Life, upon the bare Deposition of two or three false Witnesses. If Justice is well executed in the Divan of *Constantinople*, it is because they consider the Sultan is always list'ning at a Window just above the Grand Visier's Head, which is cover'd only with a Lattice and a piece of Crape: but do they not commit crying Injustices in the Divans of other Towns, where the Cadi's suffer themselves to be corrupted by Money, and are only govern'd by their Passions? One may appeal, it is true, from their Judgment

to *Constantinople* ; but every Man is not in a condition to make the Journey. See here also another great Abuse.

The Religious among the *Turks*, by a particular Privilege, are exempted from common Justice, insomuch that many who have enrich'd themselves in the Administration of Affairs, and apprehend they shall be call'd to account, turn Dervises or Santons. There is no Religious Order among Christians so powerful as that would be, which should have a Liberty of receiving Persons, who, after they had ruin'd a Province by their Extortions, should be permitted to imitate this *Turkish* Practice, and assume the Habit.

The Soldiers have the Privilege of being judg'd only by their Commanders, or their Deputies. During the four Hours the Divan of *Constantinople* is sitting, the Spahis and the Janizaries attend in the second Court under the Galleries, where they keep a profound Silence, and every one holds in his Hand a Silver Staff gilded. The Colonel of Horse, and he of the Foot, here dispense Justice to their Soldiers ; who, to prevent Disorder, are forbidden to stir from their Place, without being call'd. If they have Petitions to present, they give them to two of their Comrades, who are appointed to go and come upon this Service. This Privilege encourages a world of Mischiefs in the Provinces ; for most of the Rogues throw themselves among the Janizaries, to escape the Punishment of their Crimes.

I forgot, my Lord, to tell you, that there is a Closet on one side of the Hall of the Divan, where several Officers wait during the Council ; as the Keeper of the Rolls of the Grand Signior's Revenues, he who registers every thing which enters the publick Treasury, or goes out, and he who is appointed to see the Pieces weigh'd  
and

and prov'd. The Chiaus-bachi and the Capigi-bachi pass to and fro in the Court, to execute the Grand Visier's Orders.

Ambassadors always have their Audience of the Grand Signior upon a Divan-day, and are introduc'd by the Captain of the Guard then on Duty. The Ambassador is plac'd upon a Stool over against the Grand Visier, and discourses of Business till Dinner is serv'd up : after which the Presents the Ambassador is oblig'd to make, are brought into the Hall ; and when the Grand Visier and the Officers of the Divan have observ'd them, the Capigi's carry them along one by one, and expose them in Court, that every one may judge of the Magnificence of the Prince who sends them. During this, the Ambassador has a Vest presented him, and some are distributed also to his Retinue. The Sultan shews himself in the Hall of Audience, which is near the Divan, sitting upon his Throne : the Throne is erected upon Pillars, which support a wooden Canopy, all cover'd with Plates of Gold, adorn'd with Numbers of Jewels, the Diamonds and precious Stones of which are of wonderful Value. It is plac'd in a Corner of the Hall upon a Sofra rais'd a Foot and a half high, and cover'd with a Carpet of the utmost Magnificence. The Sultan sits with his Legs across, and is attended only by the Chief of the white Eunuchs, the Keeper of the Secret Treasury, and some Mutes. It is impossible to have any other than a Side-view of his Face, because the Door of the Hall does not answer directly to the Corner where the Throne is plac'd. Those of the Ambassador's Train, who were presented with Vests, make their Salute to the Sultan first, and are conducted each of them by two Capigi's, who hold them under both Arms. The Ambassador himself, who, according to the

Custom of the Country, pays his Salute last, is led up in the same Posture by two Captains of the Port ; and it is order'd so, that in advancing and retiring, they never turn their Back to the Sultan. It was usual once to kiss his Hand ; but it has been thought proper to lay aside this Ceremony, ever since *Amurat I.* the Son of *Orcanes*, was stabb'd by a wretched Soldier, who design'd by it to revenge the Death of the Despot of *Servia*, his Master. For some time after this, they continu'd to kiss a long Sleeve, which was fasten'd to the Emperor's Vest on purpose. Count *Lefi* and *Marcheville*, Ambassadors of *France*, had the honour to do this: but this Practice is now abolish'd ; and at present Ambassadors make a bare Salute, tho' the Captains of the Guard endeavour as much as they can to make them bow down, but without Success: for the Ambassadors being appriz'd of what ought to be done, stand firm, and keep themselves upright with all their Strength. When they have made their Reverence, they are left alone in the Hall with the Secretary of the Ambassy, and the Interpreter ; to whom, after they have open'd them, they deliver their Prince's Letters, and the Interpreter having explain'd them, they withdraw. The Sultan salutes the Ambassador with a gentle Inclination of his Head : he treats a Moment with the Visiers concerning the Subject of the Ambassy, and deliberates upon the Affairs in question, supposing they are of consequence. The Grand Visier returns from thence to the Divan, where he stays still Noon, which is the Hour when the Council breaks up ; then he goes home, preceded by a Company of Janizaries, and another of Chiaus's on horseback, by his Foot-guard, and follow'd with an infinite Croud, who form a very numerous Court,

Upon



Upon the Day of the Divan the Emperor generally causes the principal Officers to give him an Account of all that pass'd in the Assembly, and chiefly of the Duty of their Charge. They are call'd upon for this successively one after another. The Janizary-aga, when he sees the Capigi-bachi and the Chiaus-bachi coming to him, advances towards them with four of his Captains, who accompany him as far as the Prince's Apartments, at the Door of which he conjures them to pray God to inspire the Sultan to forgive his Faults. He enters alone to undergo the Examination, and if the Prince is satisfy'd with his Conduct, he returns in Peace; if the Sultan finds him to be guilty, he stamps upon the Ground with his Foot, at which Signal the Mutes enter, and strangle the Aga without other Formality.

The Spahi-aga is also cited to the Grand Signior upon the same Occasion; but he commonly comes away with more Cheerfulness than the rest; for what Reason, I can't tell. The other great Men of the Empire are afraid of falling under the Stroke, or, to speak more properly, under the String of the Mutes. The Justices-general are the only Persons not subject to this melancholy Hazard, because they belong to the Law. Sometimes the Sultan consults the Mufti before he puts his Officers to death; and demands of him in Writing, what Punishment a Slave would deserve, who should commit such Faults. The Mufti, who knows well enough this is merely a Formality, and that the Honour would soon be dispens'd with, if he did not give into his Master's Opinion, seldom scruples to determine it is Death; and very often contrary to his better Sentiments.

The Presents the Grand Signior makes to the Prime Visier are always suspected; at least he is

oblig'd to make his Acknowledgment for them, by a Sum answerable to his Master's Grandeur. Sometimes, as a Mark of unusual Distinction, this Prince in the Morning gives his first Minister a Vest, which he had worn the Day before, and in the Afternoon he sends for his Head, which is surrender'd with a perfect Resignation; so true is it, that Nature in many Cases yields to Prejudices. It is Prepossession which makes Martyrs in all Religions except the Christian, where Martyrdom is an Effect of Grace. If *Descartes* and *Gassendus* had ever gone to *Constantinople*, as they were once thinking to have done, what a world of excellent Reflections would they have made upon the Morals and Politicks of the *Turks*! The great ones of the Port die with Tranquillity a violent Death, and esteem it a holy and glorious thing to die, if it is by the Sultan's Order; at least, they act as if they thought so: it is their Policy also, to give them no time to consider, by allowing them only to make one short Prayer.

When the Grand Visier is not at *The Caimacan Constantinople*, the Caimacan supplies his room, and acts by his Direction. The Word *Caimacan* in *Turkish* signifies Lieutenant or Deputy. This Lieutenant holds a Divan, and gives Audience to Ambassadors: but the happiest Circumstance belonging to his Office, is, that he is not answerable for Events in Affairs of State; and if the Grand Signior finds fault with any thing, the Caimacan excuses himself by the Orders he receiv'd from the Prime Visier. Besides this, the Caimacan is Governor of *Constantinople*, where he exercises a surprizing Policy. If a Baker sells Bread by false Weights, he is fastened by the Ear for twenty four Hours to the Door of his Shop. They who sell the first Fruits, take Money first, but they don't sell these dearer than the next:  
for

for Novelty is not so gainful in *Turky*, as it is in *France*; and a Tradesman who should go to make a Profit of it, would expose himself to the Bastinado. One may send Children to Market with Safety, if they do but know how to ask for what they want. The Caimacan's Officers stop the Children in the Streets, and examine what they have got, and weigh it; and if it is right, they let them pass; but if they find there is a Cheat in the Weight, or the Measure, or the Price was too dear, they go back with them to the Man who sold it, and he is condemn'd either to the Bastinado, or to a Fine. It is the Interest of the Fruiterers, that the Children be honest, and able to govern their Appetites; since if they should eat a Fig or a Cherry upon the way, the poor Tradesman would pay the Damage: for thirty Blows of the Batoon are generally given, if one Onion is found short, and twenty-five for a Leek. If any one is excus'd from the Bastinado, the common Punishment for short Tale or Measure, then they put about the Seller's Neck two thick Planks bor'd hollow, and fill'd at each end with heavy Stones. In this Condition they lead the wretched Fruiterer all over the Town; and if he desires to rest himself in his Progress, he must pay down such a Number of Aspers. Surgeons are also chastis'd sometimes after the same manner; but instead of Stones, they hang on at the end of the Planks several small Bells, which make a lamentable Tinkling, as they march along the Streets. This signifies, they have suffer'd some People to die thro' their Neglect; and the Design of this Ceremony, say the Mussulmen, is only to warn Persons not lightly to trust their Life in the Hands of such Murderers.

If a dead Body is found in the Street, the next Neighbours are condemn'd to pay for the Blood,  
supposing

supposing the Author of the Murder is not discover'd. The Terror that all are in of this Calamity, makes every one strive as much as possible to compose Quarrels, and prevent any Disorders in the Neighbourhood. The Shops are shut at Sun-set, and not open'd again till its Rising. Every one retires home in time, and keeps good Hours: in a word, there is more noise made in one Day in a Market of *Paris*, than there is in a whole Year in all *Constantinople*. The Grand Signior goes about sometimes disguis'd, with an Executioner, to see what passes in this great City. *Mahomet IV.* who hated the smoking of Tobacco violently, and was inform'd it often prov'd the Occasion of setting Houses on fire, was not content with publishing severe Orders against this Custom, but frequently made the round, to catch such as smok'd; and it is said, that he hang'd up all he found, having first caus'd a Pipe to be thrust thro' their Nose, and a Roll of Tobacco to be ty'd about their Neck. The Watch all over *Turky* carries to Prison those whom they find abroad in the Night, be they of what Nation or Religion they will: but they find very few; for the Dread of the Bastinado, or being amerc'd, keeps every one at home. It is a common Saying in *Turky*, *That in the Night the Streets are only for the Dogs*: and here indeed they are very full of those Animals; for every one throws them out Victuals, and it is very dangerous to walk on foot at such a time. These Creatures, which are as fierce and ravenous as our Butchers Curs, make a terrible Bellowing, and howl lamentably at the least Noise they hear; and sometimes the very Chiding of the Sea sets them a yelling.

The Soldiers there are very peaceable, excepting the Levanti's, who serve on board the Gallies: but besides that they commit Disorders only in the Suburbs



Suburbs of *Constantinople*, the Prejudice is inconsiderable, because the Caimacan permits the Christians to defend themselves; which was granted them upon the Complaints Ambassadors were making every Day, of the Insults the Subjects of their Nation receiv'd. As for the Janizaries, they live fairly enough in *Constantinople*; but they are very much fallen from the high Esteem the antient Janizaries were in, who contributed so much to the Establishment of this Empire. Whatever Precautions the Emperors have sometimes taken to preserve these Troops from degenerating, they are declin'd very much: and it seems likely, that in another Age they will still be less regarded, for fear of their rendering themselves too formidable.

Tho' the greater part of the *Turkish* Infantry carries the Name of Janizaries, yet it is certain, in all this great Empire, there are not above five and twenty thousand, who are true Janizaries, or Janizaries of the *Porte*. This Soldiery was once compos'd only of Tributary Children, instructed in the *Turkish* Religion; but at present this is not observ'd: and People are not molested on this Account, since the Officers take Money of the *Turks* themselves to be entred in this Body.

Formerly the Janizaries were not permitted to marry, the *Turks* being perswaded that the Cares of a Family render Soldiers less fit for the Exercise of Arms. Yet now-a-days they who will, marry with the consent of their Chiefs, who also at the same time give them a Sum of Money. The principal Reason which keeps the Janizaries from marrying, is, that Batchelors only arrive at Offices, the most desirable of which are to be Chiefs of their Chambers: for this Soldiery is all lodg'd in a large Quarter, divided into 162 Chambers. Every Chamber has a Chief, who commands in it;

it; but out of it he only performs the Office of Lieutenant of the Company, and receives Orders from the Captain.

Every Chamber has its own Ensign-bearer, its Expenditor, its Cook, and its Water-carrier. Above the Captains is only the Lieutenant-general of the Janizaries, who is subject to the Aga. Besides the common Pay, the Emperor gives the Janizaries every Year a compleat Suit of Cloth of *Salonica*, and every Day allows them a quantity of Rice, Meat, and Bread. The Chamber lodges them for one half *per Cent.* upon the Pay they receive in time of Peace, and seven *per Cent.* in time of War. This Pay is but from two to twelve Aspers a Day, and is never rais'd but by little and little, in proportion to their Service: when they are disabled, they have an Allowance for Life. The Cap peculiar to the Janizaries is made like the Sleeve of a Coat; one end is put upon their Head, and the other hangs down upon their Shoulders: to this Cap before is fastened a sort of Spike half a Foot long, of Silver gilded, and adorn'd with Bastard Stones. When the Janizaries march into the Field, the Sultan furnishes them with Horses to carry their Baggage, and Camels to carry their Tents; to wit, one Horse for ten Soldiers, and one Camel for twelve. At the Accession of every Sultan, their Pay is augmented one Asper a Day.

The Chambers inherit the Effects of those Members who die without Children; and the rest, tho' they have Children, always leave their Chamber a Legacy. The *Solaes* and *Peyes* alone, among the Janizaries, are the Emperor's Guard; the others never go to the Seraglio, but to attend their Officers upon Divan-days, and to prevent Disorders which might happen in the Court: they are generally plac'd Centinel at the Gates,  
and

and the Cross-ways of the Town, to keep watch there. They are fear'd every where, and respected, tho' they carry only a Cane in their Hand; for Arms are not deliver'd to them, but when they take the Field. The greater part of the Janizaries do not want for Education, being taken from the Body of the Azamoglans, which, either thro' Impatience, or on some other Account, they frequently forsake. Those who are to be admitted among the Janizaries, pass along in Review before the Officer, and every one takes hold on the bottom of his Companion's Vest. Their Names are entred in the Grand Signior's Registry, after which they all run up to the Master of their Chamber, who, to make them know they are under his Jurisdiction, gives them every one a Box on the Ear as they pass by. At their Inrollment they take two Oaths; the first is to serve the Grand Signior faithfully; the second, that they will follow the Will of their Comrades in Matters relating to the Body. There is no set of Men in *Turkey* so united as that of the Janizaries: it is this strict Union which preserves their Authority, and gives them the Daring sometimes to depose the Sultan. Tho' there are but twelve or thirteen thousand in *Constantinople*, they are assur'd that their Brethren, what part soever of the Empire they are in, will not fail to approve their Conduct.

If they think they have occasion to complain, their Discontent begins to shew itself in the Court of the Divan at the time of the distributing the Dishes of Rice to them, prepar'd in the Grand Signior's Kitchen: for they eat it quietly, if they are contented; and on the contrary, they throw the Dishes on the Ground, and turn them topsyturvy, if they are out of humour at the Ministry. There is no Insolence they scruple to utter at such  
a time

a time against the principal Ministers, being well persuaded they shall obtain Satisfaction: for this Reason the most favourable Opportunity is taken early to prevent their Rising, especially the time when they give them several Days Pay together. The Mutinies of the Janizaries are much to be dreaded: for how often have they in an Instant chang'd the Face of the Empire! The fiercest Sultans, and the most skilful Ministers have often found how dangerous it was to keep on foot, in time of Peace, a Militia, who so well understand their own Interests. They depos'd *Bajazet II.* in 1512, and promoted the Death of *Amurat III.* in 1595. They threatened *Mahomet III.* with Dethronement. *Osman II.* who had sworn to destroy them, having imprudently disclos'd his Design, was disgracefully treated by them; for they made him walk on foot to the Castle of the Seven Towers, where he was strangled in 1622. *Mustapha I.* whom this impudent Soldiery put in *Osman's* room, was depos'd two Months after by the same Hands as advanc'd him. They also put to death Sultan *Ibrahim* in 1649, after they had dragg'd him ignominiously to the Seven Towers. His Son *Mahomet IV.* was not so unhappy indeed; but they depos'd him after the last Siege of *Vienna*, which miscarried yet only by the Fault of *Cara Mustapha* the Prime Visier. In this Sultan's stead was prefer'd his Brother *Solyman III.* a Prince of no Merit, who was also depos'd in his turn some time after.

With respect to the Sultaneſs-mother, the Visiers, the Caimacan, the first Eunuchs of the Seraglio, the Grand Treasurer, and their Aga himself, the Janizaries value them not, and demand their Heads upon the least Uneasiness. All the World knows, how they us'd, at the beginning of this Century, the Mufti *Fesullab Effendi*, who had been Preceptor of Sultan *Mustapha*.

This



This Prince, who lov'd his Tutor blindly, was not able to prevent his being drawn upon a Hurdle to *Adrianople*, and thrown into the River. The only Expedient which could ever be devis'd to repress the Insolence of these Soldiers, was to encourage the Spahis against them, and thereby make them jealous one of another; but they agree together too well upon certain Occasions. It signifies nothing to change their Quarters; for as the absent always stand to what their Fellows have done, it is impossible to avoid their Fury, when they have once taken it in their Head, that they have suffer'd some great Injustice. The History of the *Turks* can furnish few Examples of their having been pleas'd without considerable Largeesses, or without its costing the first Officers of the Empire their Lives.

They have never dar'd to confiscate the Treasure of the Janizaries, nor to share the Goods their Officers possess in property in several parts of *Asia*; as at *Cataya*, at *Angora*, at *Caraisar*, and in other Places. When the General dies, the Treasurer inherits his Goods: he is the only Officer whose Effects are not seiz'd to the Emperor's Profit. This General has the Privilege of presenting himself before the Sultan with his Arms at liberty, whereas the Prime Visier, and the other great Men of the Port never appear in his Presence, but with their Arms across their Breast; which is rather a servile, than a respectful Posture.

After the Aga, the principal Officers of the Janizaries are, the Aga's Lieutenant, the Grand Provost, the Captain of the Serjeants, who march by the Emperor's Side upon Days of Ceremony; the Captains of his Foot-archers, and the Commander of his Pages on foot; these last, as well as the Archers, march by the Grand Signior's Person when he walks thro' the City. They are  
but

but threeſcore, and wear Caps of beaten Gold embellish'd before with Milk-white Feathers. As for the Foot-archers, or Archers of the Guard, they are in number three or four hundred; and in a Day of Battel they are about the Sultan, arm'd only with Bows and Arrows, that they may not frighten the Grand Signior's Horſe. Their Habit is a Coat of Cloth, tuck'd up at the Corners as high as their Waift, ſo as to ſhew their Shirts: their Cap is Cloth, and ends in a Point, and is adorn'd with Feathers in faſhion of a Plume. Theſe Archers ſhoot with their left Hand, as well as with the right, which they are taught, that ſo they may never turn their Back upon the Sultan: when he paſſes the Rivers, they ſwim by his Horſe, and ſound the Fordings with all the Diligence imaginable: as a Reward, the firſt time the Sultan paſſes a River, he cauſes a Crown apiece to be given to every one who was up to the Knee in Water; and if they were up to the Middle, they have two Crowns, and three if they were above the Waift.

Out of the Body of the Janizaries are taken the Gunners, and thoſe who take care of the Arms. The Gunners are about twelve hundred, and receive their Orders from the Grand Maſter of the Artillery: they live at *Topana* in Apartments divided into 52 Chambers; but it is very happy that they are not as dextrous as the Chriſtians, in the caſting and managing Artillery. They who look to the Arms are ſix hundred in number, divided into 60 Chambers: they lodge in Apartments near *Sancta Sophia*. They not only take Care of the antient Arms which are in the Arſenal, but of thoſe of the Janizaries and Spahis, which they deliver out to them in good Order, when they are going into the Field.

Befides

Besides the Janizaries now mention'd, all the Provinces of this vast Empire are fill'd at present with Foot Soldiers who bear the Name of Janizaries: but these Janizaries of the second Order are not inroll'd in the *Janizaries of the 2d Order.* Body of Janizaries of the Port, and have nothing of the antient Discipline of the *Turks*. All ill Persons, who would skreen themselves from the ordinary Courts of Justice, and honest Persons also, who are willing to cover themselves from the Insults of the others; they who would escape the Taxes, and be excus'd from publick Offices; purchase of the Colonels of the Janizaries, who are in the Towns of the Province, the Title of Janizaries. They are so far from receiving Pay, that they give several Aspers a Day to these Officers, to enjoy those Privileges: sometimes they pass for Invalids, or Pensioners for Life, and live quietly at home, without being obliged to go into the Army. Is it surprizing after this, that the *Turkish* Forces are so much diminish'd? They never have had so many Soldiers, nor such small Armies: the Officers who are oblig'd to take the Field, pass their own Domesticks for Soldiers, and put the Pay of those who ought to bear Arms in the Prince's Service, into their own Pockets. The Corruption which is introduc'd into this great Empire, seems to threaten it with some strange Revolution.

Neither must we confound with the Janizaries another sort of Infantry, call'd *Azapes* and *Arcangi's*. The *Azapes* are the old Mussulmanbands, more antient than the Janizaries themselves, but very much despis'd. They serve for Pioneers, and sometimes are merely a Bridge to the Horse in marshy Grounds, and so many Fascines to fill up the Ditches of a Place besieg'd. The *Arcangi's* have no more Pay than the *Azapes*, but are

appointed only to ravage the Frontiers of the Enemy. Yet in full Peace (for the War is not esteem'd to be declar'd, unless the Artillery is drawn into the Field) they are perpetually making Incurfions, and pillaging their Neighbours. If any one among these Troops happens to become a good Soldier, after some vigorous Action, he is entred in the Body of the Janizaries.

This, my Lord, is the State of the *Turkish* Infantry, nor is that of their Cavalry at present one tittle better: it is compos'd of two sorts, known by the Name of *Spahis*, but they must be carefully distinguish'd. The one are upon the Emperor's Pay, and the others not. The *Spahi's* in Pay are divided into several Standards, the principal of which are the Yellow and the Red: those who have no Pay, are of two sorts; the *Zaims*, and the *Timariots*.

The *Spahi's* in Pay, are taken from among the *Ichoglans* and the *Azamoglans*, who have been bred up in the Grand Signior's Seraglio's. Their lowest Pay is twelve Aspers a Day, and the highest a hundred: those who come from *Ichoglans*, generally begin with twenty or thirty, which are increas'd according to their Merit, or the Interest of their Friends. In time of War all the *Spahi's* in Pay, who bring in Heads of the Enemy, are advanc'd two Aspers a Day: and they who first acquaint the Sultan with the Death of any of their Comrades, are rais'd as much.

The *Spahi's* are pay'd in the Hall, and in the presence of the Grand Visier, or his Chiaia, in order to avoid all occasion of Complaint. Tho' the *Spahi's* are born of unknown Parentage, they may yet be look'd on as the Nobility of the Country: their Education makes them more accomplish'd than the other *Turks*; and in every place good Manners ought to constitute a real and  
true



true Nobility. Those of the Red Standard were heretofore only Servitors to the Yellow, but now they are all equal; and the Red have even overtaken their Masters under *Mahomet III.* who in a Battel, in which the Spahi's of the Yellow gave ground and fled, restor'd the Fight by the Valour of the Red.

The Arms of both are a Lance and a Scymiter, and they make use of a Dart, which they manage with wonderful Dexterity; the Dart has a steel Point at one end, and is about two Foot and a half long. They also carry a Sword, but it is fasten'd to the Saddle, and hangs down upon the Horse's Thigh, so as not to hinder them in discharging their Pistol and Carbine. Some likewise use Bows and Arrows, especially the Spahi's of *Anatolia*; for those of *Europe* or *Rome-lia* rather chuse the Arms in use with us. These Troops however fight without Order, and in a Croud, instead of throwing themselves into Squadrons, and rallying regularly. *Mahomet Kuperli* the Grand Visier, who was a great General, was so far from bringing them to Discipline, that he affected to humble them, and keep them ignorant, for fear of increasing their Insolence; since which time they have extremely lost their antient Reputation. They bastinado them now on the Soles of the Feet, lest, if they scourged them, they should be disabled from mounting their Horse; and for a contrary Reason the Janizaries are scourged, because they are obliged to use their Feet in marching.

When the Grand Signior goes to command his Army in Person, he causes large Sums to be divided among the Spahi's. One Spahi and a Janizary are placed Century at each Cord of his Tent, and the same at the Chief Visier's. The other Standards of the Spahi's are, the White, the

White and Red, the White and Yellow, and the Green. The most famous Spahi's are those call'd *Mutafaraca*, who receive forty Aspers a Day. The Emperor is their Colonel: their Duty is to attend upon him: they are about five hundred.

As to the other Cavalry called *Zaims* and *Timariots*, they are Persons to whom the Grand Signior gives certain Commands, term'd *Timar*, for Life, on condition they maintain such a number of Horse for his Service. The first Sultans being Masters of the Fiefs of the Empire, erected Baronies or Commands out of them, to reward any extraordinary Services, and principally for raising and subsisting a Body of Troops without issuing Money. But it was *Solyman II.* who establish'd the Order and Discipline of these Baronies, and settled by his Decrees the Number of Men each one should be obliged to find. This Body has been not only very powerful, but very celebrated also thro' the whole Empire. But Avarice, the common Vice of the East, has made them decline several Years ago. The Viceroy's and Governors of Provinces prevail so far by their Intrigues at Court, that even the Commands which lie out of their Government, are given to their Domesticks, or to them who offer the most Money.

The *Zaims* and the *Timariots* differ little more than in their Income. The *Zaims* have the most considerable Commands, and their Revenues make from 20,000 to 818,819 Aspers. If they produce even an Asper above this, it becomes the Property of some *Bassa*. Also, when a Commander dies, his Command is divided, supposing the Income of it has been augmented under the deceas'd, as it commonly happens to be; for they are generally improv'd rather than lessen'd. The *Zaims* are obliged to maintain at least four Horse, which is after

after the rate of one Man for five thousand Aspers of Rent.

There are two sorts of Timariets; the one receive their Provisions from the Port, the other from the Viceroy of the Place; but their Equipages are less than those of the Zaims, and their Tents are smaller, and proportion'd to their Revenue. They who receive their Patents from the Court, have from 5 or 6000, to 19,999 Aspers: if they should receive one Asper more, they would pass into the Rank of Zaims. They who have their Patents from the Viceroys, have an Income from three thousand Aspers, to six thousand. Every Timariot is bound to provide one Horseman for every three thousand Aspers his Income produces.

The Zaims and the Timariots are obliged to march in Person to the Army, at the first Orders, and nothing can excuse them: the Indispos'd are carried in Litters, and their Children in Baskets or Cradles. The Timariots must furnish Baskets to their Troopers, to carry Earth, for filling up Ditches and Trenches. These are better disciplin'd than those who are properly call'd the Spahi's, tho' the Spahi's are more personable and lusty: and whereas the last never engage but in a Croud, at the head of the antient Cavalry; the Zaims and Timariots are divided into Regiments, commanded by Colonels under the Bassa's. The Bassa of *Aleppo* is Colonel-general of this Body of Horse, when he is in the Army, because being Seraskier of the Army by his Place, it belongs to him to command in Chief, during the Absence of the Grand Visier.

I shou'd now speak of the Militia of *Egypt*; but as I have not been there, I do not understand it enough, my Lord, to offer you any Account of it: I shall therefore pass to the Maritime Affairs, concerning which I have carefully inform'd my-

self in *Constantinople*, and the Islands of the *Archipelago*. It is not strange that the *Turks* are so weak at Sea, because they want good Mariners, skilful Pilots, and experienced Officers. The Pilots of the Grand Signior scarcely know how to use the Compass; and those of the Saicks, which are their Merchant Ships, certainly understand nothing of it. They steer by their Knowledge of the Coasts, which is very erroneous; and they generally trust themselves in long Voyages, as to *Syria* and *Egypt*, to *Greeks*, who have run the Course with Christian Privateers, and have got the Track of the Countries of *Asia* and *Africa* by rote. However, if the *Turks* would apply themselves to Navigation, they would easily become Masters of the *Mediterranean*, and would chase away the *Corfairs*, who do so much Mischief to their Traffick. Without reckoning the Supplies they might draw from *Greece*, the Isles of the *Archipelago*, *Egypt*, and the Coast of *Africk*, the *Black Sea* alone would furnish them with more Wood and Rigging than are needful even for a very formidable Navy. At present the Maritime Forces of this great Empire are reduced to twenty eight or thirty Men of War, and they arm out not above fifty Gallies. The *Turks* had much more powerful Fleets in the time of *Mahomet II.* of *Selimus*, and of *Solyman II.* but they never made any great Expeditions. Since the War of *Candia*, they have mightily neglected the Sea, and perhaps would have done so much more, if *Mizomorto*, the Captain-bassa, had not in our Days restor'd and improv'd their Navy. The Advantage which arose by the Sea to the Islands of *Spalmadori* under the *Venetians*, made him set a wonderful value upon the Island of *Scio*, and gave the Mahometans fresh Spirits. He was a Man of extraordinary Capacity for the Sea, and try'd all Methods to  
engage



engage Christian Officers in the Grand Signior's Service. The Sultan may now have six or seven Renegado Captains, who are well experienc'd; but the Seamen know nothing of the Tackle, and the Gunners are miserable to the last degree. The Successor of *Mizomorto* was but little esteem'd. *Adrama Baska*, who was nam'd for Admiral upon the Death of the other, was able to have brought the Condition of the *Turkish* Navy to Perfection, if some who envy'd him, had not got him \* strangled a little after his Promotion. He was known among the *Turks*, by the Name of the Bassa of *Rhodes*, and among the Christians, by that of the Butcher's Son of *Marseilles*. He was taken very young in a Ship belonging to that City, and was so unhappy as to turn Mahometan. He had the Character among the *Turks* of a very upright Man, and very disinterested. It is said, that as he was going the Round one Day, to execute Justice at *Scio*, he ask'd to whom three or four She-asses belong'd, who were loaded with weighty Stones, and were ty'd to the Door of a certain House; and understanding their Masters were hard by at Breakfast, he pass'd on; but at his Return, being disturb'd to find the poor Creatures were still in the same Condition, and that no Care had been taken to feed them, he sent for their Owners, and told them, it was but just that the Asses should eat in their turn: the Peasants readily assented; but were surpriz'd, when he order'd each of them to bear one of the Stones upon his Back all the time the Asses were eating. The same Story is also told concerning Sultan *Morat*.

\* January, 1706. The Pretence was, that he had not been ready enough in extinguishing a Fire which had burnt some Houses by the Arsenal.

The Post of Captain-bassa is one of the noblest in the Empire. He is great Admiral and General of the Gallies: his Power is absolute, when he is out of the *Dardanelles*; so that he can strangle the Viceroy and Governors who are on board, without waiting for the Sultan's Order. The Grand Visier is the only Minister, who is above him. It is the second Post in the Empire, and he is accountable to the Grand Signior alone. Not only the Sea-officers, but all the Governors of the Maritime Provinces likewise receive Orders from him. At *Constantinople* there are not above 28 or 30 Men of War.

The Gallies are distinguish'd into two Classes; namely, those of *Constantinople*, and those of the *Archipelago*: those of *Constantinople* are at Sea only in the Summer. At the close of the Campaign they are disarm'd, to be laid up in the Arsenal of *Cassum Bassa*: the greater part of the Beys or Captains are Renegades. Besides the Body of the Gally, Artillery, and Bisket, the Emperor also allows them Pay, and the rest of their Equipage, which consists of 200 Oars, and a Boat to go on Shore. If the Captains are rich enough to subsist their Slaves who row, they make a considerable Profit, for they are allow'd twelve thousand Livres for Rowers, and make an Advantage also of the Journeys, in which they employ their Slaves by Land, during the other part of the Year. When there are not Rowers enough, they press the Slaves of private Men at *Constantinople*: but very little Service is done by these poor Wretches, who have no Experience, and perish most of them at Sea. You well know, my Lord, the Service of the Sea requires much more Practice than that of the Land. To  
reinforce

reinforce the Soldiers of the Gallies, the *Turks* add some of the Janizaries.

The Gallies of the *Archipelago* are obliged to be in a readiness to put to Sea at all times. The Captains are paid by Assignments upon the Islands, and are bound to find their own Slaves, and pay them; for the Grand Signior allows them only the Vessel, Artillery, and Rigging. They avoid an Engagement all they can, in order to preserve their Slaves; and most of them have neither the number of Gallies they ought to maintain, nor their Equipage compleat, because the Captain-bassa, for a Sum of Money (which the others know proper ways enough to hand to him) often winks at it; consequently the Military Discipline is very indifferently observ'd.

The Beys of *Rhodes* and *Scio* ought to provide seven Gallies for each Island: he of *Cyprus* six: those of *Mytelene*, *Negropont*, *Salonica*, and *Caval*, one apiece: *Andros* and *Syra* only one; and *Naxos* and *Paros* the like. The Captain-bassa sails round the *Archipelago* in the Summer, to raise the Capitation-tax, and learn the State of Affairs which have happen'd. He commonly holds his Days of Audit in a Port of *Paros*, call'd *Drio*, which is the Center, as it were, of the *Archipelago*. The Officers of the Islands repair thither to make their Presents to him, and pay in the Sums at which each Island is tax'd. Here also the Captain-bassa finally judges all Matters, as well civil as criminal. I am,

My LORD,

*Your most humble and*

*most obedient Servant,*

TOURNEFORT.

L E T.

## L E T T E R VII.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

*Of the Religion, Manners, and Customs of the Turks.* **I**N my last I had the honour to inform you concerning the Government and Polity of the *Turks*; and in this I shall speak of their Religion, Manners, and Customs.

Of all false Religions the Mahometan is the most dangerous, because it not only strongly flatters the Senses, but in many Points also agrees with Christianity. Mahometism is founded upon the Knowledge of the true God, the Creator of all things, upon the Love of one's Neighbour, the Purification of the Body, and a quiet peaceable Life. It abhors Idols, and the Worship of them is strictly prohibited.

*Birth of Mahomet.* *Mahomet* was born an Idolater among the *Arabs*, *Ann.* 570. He had naturally a Fund of good Sense. God forbid, I should desire to make an Encomium on him here; but I know not how to avoid looking upon him as an extraordinary Genius, and admire how such a Man could be able, without the Assistance of Grace, to recover himself from Idolatry. They say, *Sergius*, a Nestorian Monk, who ran away from *Constantinople*, contributed to disabuse him from the Errors of Paganism; and *Mahomet* shook off so great a Prejudice, and open'd his Eyes to discern the Truth.

It appears by the Alcoran, that these two Men have taken out of the holy Scripture what they thought convenient to their Purpose; but as in  
their



their time there were far more Jews in *Arabia* than Christians, they follow'd the New Testament less than the Old, that so they might engage the Jews in their Sect, without too far neglecting the Christians. If *Mahomet* had not had the Folly to affect to pass for the Messenger of God, his Religion had not differ'd from Socinianism; but he had a Fancy to play an extraordinary Part, in making People believe he had a Correspondence with the superior Beings. As he had neither a Mission, nor a Gift of Miracles, he was oblig'd, in order to establish his System, to join Craft and Knavery to Reason. His Enthusiasms, whether they were dissembled, or really Fits of an Epilepsy, persuaded the Multitude, that he was infinitely above other Men, and inspir'd from Heaven. His Wife and his Friends boasted he was the Interpreter of the Lord, and was sent into the World on purpose to publish his Orders. The Pigeon which he had taught to flutter about his Head, contributed not a little to support the Mystery: this Bird pass'd for the Angel *Gabriel*, who came to whisper Messages in his Ear.

That he might not startle the Idolaters too much, he chose to appear neither a Jew nor a Christian; and to ingratiate himself with both the last, he adopted part of the Faith of each into his Doctrine. He taught there were three sorts of written Laws communicated to Men by the Lord, and in which they might be sav'd; because they were enjoin'd by all of them to believe in one only God, the Creator and Judge of all Men. The first Law, he said, was given to *Moses*; but as it was too burdensom, few Persons were able to fulfil it strictly. The second is that of Jesus Christ; which, tho' it is full of Grace, is very difficult to be observ'd, by reason of its Opposition to corrupted Nature. On this Account,

count, continued he, the Lord, who abounds in Mercy, has sent you, by my Ministry, a Law easy and proportion'd to your Weaknesses; that so by following this exactly, every one may be able to attain Happiness in this World, and in the next.

As I do not understand the Genius of the *Arabian* Language, nor its Delicacies, the *Alcoran* seems to me a Book very ill compos'd, which among some good things, contains a world of childish and frivolous Tales. Notwithstanding which, the Mahometan Religion, as to some Trifles, respecting the Care every one ought to take of his Body, seems very sensibly design'd. Perhaps to engage the Imagination of Idolaters, which was accusom'd to Figures of Wood and Stone, *Mahomet* thought it was necessary to sooth them with agreeable Images taken from the other World; and that, in order to come at them by Reason, he must enter into their Taste, by promising sensual Pleasures after Death to People, who, in their Life-time, were acquainted with no others. This Book, such as it is, comprehends all the Laws Ecclesiastical and Civil of the Mahometans, and teaches them whatever they ought to believe and practise. They never offer to open it, without having first laid it upon their Head, which with them is the highest Token of Veneration they can give; and their chief Employment is to read it, according to that Precept in it, *Apply yourselves often to read the Book which is sent you, and pray incessantly, for Prayer turns away Sin.* They are persuaded that those who read it over so many times, make sure of Paradise. In a word, they call it, *The Book*, by way of Excellence; for *Alcoran* signifies nothing but *The Scripture*.

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It is needless to relate here, how this Book was compos'd at first, and how it was reform'd after *Mahomet's* Death: it is sufficient to remark, that there are four Sects among the Mahometans. The most superstitious is that of the *Arabians*, who adhere to the Traditions of *Abubeker*. That of the *Persians*, which was founded by *Hali*, is the most refin'd; but the *Turks*, who follow that of *Omer*, treat them as Hereticks, and pronounce Anathema's against them. The simplest of all is that of the *Tartars*, who follow *Odeman* or *Osman*, the chief Compiler of the Memoirs of *Mahomet*.

The only Article of Faith the Mahometans have, is, that there is but one God, and that *Mahomet* is the Messenger of God. As to the Commandments, the *Turks* reduce them to five. 1. To pray five times a Day. 2. To fast in *Lent*. 3. To give Alms, and do Works of Charity. 4. To go in Pilgrimage to *Mecha*. 5. To suffer no Filth upon their Body. There are four other Points added, but they are not absolutely necessary to Salvation. 1. To keep Friday a Sabbath. 2. To be circumcis'd. 3. To drink no Wine. 4. Not to eat Swine's Flesh, nor Things strangled.

The Mahometans regard Friday above the other Days of the Week, because they believe it was upon a Friday that *Mahomet* being persecuted by the Idolaters, was forced to save himself by flying from *Mecha* to *Medina* in *Arabia*. It is from this Day the Mahometan Æra begins, which they call *Egire*; and this celebrated Friday fell upon *July 22*, in the Year 622, from the Death of *Jesus Christ*. They are oblig'd to go every Friday at Noon to the Mosque to Prayers; but the Women are excus'd, for fear they should occasion distraction to the Men. The Tradesmen keep their Shops shut this Day till Noon,

Noon, and such as are pretty rich, do not open them till the Morrow.

Circumcision, and Abstinence from Swine's Flesh and Things strangled, were perhaps inserted in their Law, merely in complaisance to the *Jews*, who were then as much courted by the *Mahometans*, as they have since been despis'd. The Publick Good led their Legislator to forbid the Use of Wine to his Disciples. *Abstain*, says he; *from Wine, and Games of Chance, and from Chefs; these are the Invention of the Devil; to sow Hatred and Division among Men, to keep them from Prayer, and hinder their calling upon the Name of God.* Notwithstanding, they confess Wine is an excellent thing, and that the Temptation of it is so inviting, that it makes the Sin very pardonable. They laugh at us who drink it with Water; and say, that since it is mix'd in drinking, one should satisfy one's Appetite, and not provoke it. With respect to Swine's Flesh, the *Turks* have it in abhorrence; but the *Persians* look upon Abstinence from it rather as a Counsel than a Command. They eat it, or forbear, as they also do by Wine, according to the Practice of the Sultan, whose Taste is follow'd blindly by the whole Empire. It is a pleasure to Travellers; when they enter the King of *Persia's* Territories, that they can drink Wine without making a Secret of it, and can see whole Herds of Swine in the Fields. The *Persians* who dwell upon the Borders, know the Christians so well, that they run out to them as fast as they can, with Bottles of Wine and Hams, when they spy a Caravan.

As for Circumcision, the *Turks* esteem it rather as a Mark of Obedience to their Religion, than as an essential Law: there is nothing said of this



this Ceremony in the Alcoran, and it is rather a Tradition borrow'd from the *Jews*. The Mahometans are of opinion, that Children dying without Circumcision are nevertheless sav'd; and they break their little Finger, before they bury them, to denote they have not been circumcis'd. The most scrupulous (as there are some such in all Religions) believe the Circumcision of their Father has an Effect upon them; but those who pretend to know the fundamental Points of their Religion better, agree, that Circumcision had not been establish'd, but to put the Mahometans in mind, thro' the rest of their Life, of what they promis'd to God by their Profession of Faith, namely, that there is no God but God, and that *Mahomet* is the Messenger of God; and that for this reason Children ought not to be circumcis'd till the Age of 12 or 14 Years, that so they may attend to what is done. Some of their Doctors believe Circumcision was not taken from the *Jews*, but only for the better observing the Precept of Cleaness, by which they are forbidden to let any Urine fall upon their Flesh. And it is certain, that some Drops are always apt to hang upon the *Præputium*, especially among the *Arabians*, with whom that Skin is naturally much longer than in other Men. At present most Renegades are not circumcis'd; it is thought enough to make them lift up their Finger, and pronounce the Words which express the Profession of their Faith. Perhaps it is out of Contempt that they do not circumcise them; for the *Turks* have a common Saying, That a bad Christian will never make a good *Turk*.

The *Turkish* Girls are not touch'd by *The Ceremony* circumcising, but in *Persia* they cut off the *Nymphæ*. Upon the Day of *fi*on.  
the Circumcision, in *Turkey* a Feast is made for the  
the

the Relations of the Child, who is to be circumcised. He is dress'd as handsomly as may be, and is led upon a Horse or a Camel, to the Sound of Instruments, thro' the whole Town, if it is of a moderate Compass; or thro' a Quarter of it only, if it is very large. He holds an Arrow in his right Hand with the Point toward his Heart, to shew he would sooner pierce that Part, than renounce his Faith. His Comrades, his Friends, and Neighbours follow him on foot, singing his Praises with Tokens of Joy, to the Mosque, where the *Iman*, after a short Exhortation, causes him to make a Profession of Faith and lift up his Finger: after which he orders the Surgeon appointed, to place him upon a Sopha, and perform the Operation. Two Servants hold a Napkin spread out before the Child; and the Surgeon having drawn the Foreskin as low as he can, without prejudice, he holds it with his Pincers, and cuts it with a Razor, and shewing it to the Assistants, cries with a loud Voice, *God is great*. The Child roars out all the while, for the Pain is very acute: every one comes to congratulate him upon his being admitted into the Rank of *Mussulmen*, that is, the Faithful.

If the Relations are rich, they cause the Children of the Poor in their Neighbourhood to be circumcised at their own Charge. After the Ceremony, they retire in the same Order as they came, and march as in Triumph to the Relations House, who treat all who come for three Days. The Expence is only a large Kettle of Rice a Day, some pieces of Beef and Mutton, and some Hens: nor is the Cost much in Liquors; for the whole Company is satisfy'd with one great Jar of Water. The Rich entertain with Sherbet, Coffee, and Tobacco, and the Relations make Presents to the poor Boys who were circumcised with their

their Son: they give Alms also to the Poor of their Parish. After they have well danced and sung, the Guests, in their turn, make Presents to the new Mussulman. At the Houses of Persons of Distinction they give Vests, Arms, and Horses. When one of the Grand Signior's Children is circumcis'd, there are publick Rejoicings, and all the Artillery of the Seraglio is discharged: Courses are run in the *Almeidan*, and other Places: Gambols are play'd in the Streets, and all the Diversions of the Bairam renew'd.

It is worthy remarking, that the Iman does not name the new-circumcis'd; but their Father gives them what Name he will, at the time when they are born. He holds the new-born Infant in his Arms, and lifting it up towards Heaven, to offer it up to God, he puts a Grain of Salt into its Mouth, and says, *God grant, my Son Solyman, (for instance) that his holy Name may always be as savoury to thee as this Salt, and that it may keep thee from tasting the Things of the Earth.* Their Names are generally *Ibrahim* or *Abraham*; *Solyman*, which signifies *Soloman*; *Isouph*, *Joseph*; *Ismael*, hearing God; *Mahomet*, Laudable; *Mahmud*, Desirable; *Scander*, *Alexander*; *Sophy*, Holy; *Haly*, High; *Selim*, Peaceable; *Mustapha*, Sanctify'd; *Achmet*, Good; *Amurat* or *Mourat*, Living; *Seremeth*, Diligent.

From the Counsels I pass to the Commandments. The Mussulmen are so convinced that their Prayers are the Keys of Paradise, and the Pillars of Religion, as they say, that they apply themselves to them with a Care and Attention extremely edifying. Nothing can excuse them from praying; and it is enjoin'd them, that when they are in the Army, they shall call up one another to pray, all the time their Comrades are under Arms. *Let them, says the Alcoran, who go to*

*pray, not be drunk, but sober, and have their Mind free, that they may know what they ought to do, and what they ought to say.* It is said also in the same Book, that they who pray with a disorder'd Spirit, and without thinking what they are about, tho' they seem to do a good Act, have nothing of the Love of God in them.

As the *Turks* believe that what defiles the Body, is capable also of defiling the Soul; so they are persuaded, that what purifies the one, has a power in like manner to purify the other. Upon this Principle, which is directly contrary to that of many Christians, they prepare themselves for Prayer by Ablutions. *Good People*, says the Alcoran, *when ye would say your Prayers, ye must wash your Face, your Hands, your Arms, and your Feet.* In like manner the married Persons, who have lain together, must bathe. If the Sick and the Travellers can get no Water, let them rub their Face and Hands very clean with Powder; for God loves Cleanliness: He would have the Prayers we make to him, perfect, that we should thank him for the Favours he bestows on us, and often call upon his holy Name.

*The great Ablution of the* The Mahometans have reduced the Duty of this Commandment to two *Turks.*

Ablutions; the great, and the small. The first is of the whole Body, but this is enjoin'd only to married People, who have lain together; to those who have had any Pollution in their Sleep, or who have let some Urine drop upon their Flesh when they made Water. These are the three grand Defilements of the Mussulmen. That nothing may be cover'd from the Water, which ought to purify their Body and their Soul, and that it may enter the better, they pare their Nails very carefully, and take off the Hair from all Parts, except the Chin. The great Ablution consists



consists in plunging themselves three times under Water, let the Season be as severe as it will. I have seen *Turks* in the depth of Winter leave the Caravan to throw themselves stark naked into the Brooks which were on the side of the Road, without catching either the Cholick or Pleurisy: after which, they came and join'd the Company again with such an Air of Tranquillity, as is seen in the Face of Persons whose Conscience is at peace. When they find a warm Spring, they wash themselves in it with pleasure. In most rich People's Houses there are Tubs, which are fill'd with Water every Morning, to make the Grand Ablution. In our Passage from *Scio* to *Constantinople* there was an honest Mussulman among us, who gave three Pence a time to two Mariners, to take him down by the Ship's side, and plunge him thrice into the Sea, as cold as it was.

In order to make the less Ablution, *The less Ablu-*  
they turn their Face towards *Mecca*, *tion of the*  
and wash their Hands and their Arms *Turks.*

as high as the Elbow, and rince their Mouth three times, and clean their Teeth with a Brush. After this they are obliged to wash the Nose thrice, and squirt thro' the Nostrils some Water, which they drink up out of the hollow of the Hand: they also sprinkle their Face three times: they are enjoin'd to rub themselves from the Forehead down to the lower part of the Head with the right Hand thrice; from whence they pass to the Ears, which they must make very clean within and without; and the Ceremony concludes with the Feet.

*Mabomet* might say, if he pleas'd, that his Law was easy to be practis'd; but, for my part, I thought it troublesome enough, and make no question but most of the Renegadoes break thro' these Trifles. When they make Water, they squat down like Women, for fear some Drops of Urine

should fall into their Breeches. To prevent this Evil, they squeeze the Part very carefully, and rub the Head of it against the Wall; and one may see the Stones worn in several Places by this Custom. To make themselves sport, the Christians smear the Stones sometimes with *Indian* Pepper, and the Root call'd *Calfs-foot*, or some other hot Plants, which frequently causes an Inflammation in such as happen to use the Stone. As the Pain is very smart, the poor *Turks* commonly run for a Cure to those very Christian Surgeons, who were the Authors of all the Mischiefs: they never fail to tell them it is a very dangerous Case, and that they should be obliged perhaps to make an Amputation: the *Turks*, on the contrary, protest and swear they have had no Communication with any sort of Woman that could be suspected. In short, they wrap up the suffering Part in a Linen dipp'd in Oxycrat, tinctur'd with a little Bole-armenic; and this they sell them as a great Specifick for this kind of Mischiefs.

When they go to stool either at home or in the Field, they furnish themselves with two large Cloths, which they carry at their Girdle, or across their Shoulders, just as a Butler carries a Napkin; they also take a Pot of Water in their Hand, which serves to make the *Tabarat*, that is, to wash themselves below with their Finger. The Grand Signior himself cannot dispense with this Custom: it is the first Lesson his Governor teaches him. We may presume, that after this Operation the *Turks* must wash and scour the tops of their Fingers frequently. Nor is this the only Inconvenience; for there are a great many things which annul this Ablution, and oblige them to begin it anew: as for instance, if they happen to break wind; but it is an insufferable Misfortune, if a Man has a Looseness, for in that case this Ablution,

tion, which must be perpetually repeated, becomes an excessive Burden. I have heard the *Turks* say, that one of the principal reasons which hinders them from travelling into Christian Countries, is, because they cannot have Conveniences to perform these Duties.

As to a particular Ablution, that must be done for the least Fault; as, for having blown their Nose with their right Hand; for having wash'd the Parts of the Body more than three times; for having us'd on this occasion Water warm'd in the Sun. It is the same also, if they happen to throw the Water upon their Face with too much Violence; if Blood or any Ordure falls upon their Body; if they Vomit, if they fall into a Swoon, if they drink Wine, or sleep at Prayers: in a word, if they touch a Dog, or any other unclean Animal. All these Reasons cause them to build Reservatories, and Fountains, and Turn-cocks about their Mosques, or in their Houses. Upon want of Water, they are permitted to make use of Sand, Powder, or some Plants proper to cleanse themselves with. [b] *Rablais's* Chapter, which carries a pleasant Title, would be a wonderful Relief to them, if it was translated into their Language.

After they have purify'd themselves, the *Turks* fix their Eyes on the Ground, and retire seriously inward, in order to dispose themselves for their Prayer, which they make five times a Day. 1. In the Morning, between the Break of Day and Sun-rising. 2. At Noon. 3. Between Noon and Sun-set. 4. At Sun-set. 5. About an Hour and a half after the Sun is down. All these Prayers are accompanied with many Bowings, and some Prostrations, They may make their Prayers either at home or in the Mosques; and they have

[b] B. 1. c. 13.

notice given them of the Hours appointed for this Exercise, by Men hir'd on purpose, who guide themselves by the Course of the Sun, or by an Hour-glass. These Fellows are a sort of speaking Clocks, for at set Hours they go up to the Galleries of the Pinacles, and stopping their Ears with their Fingers, bawl out as loudly as they are able, the following Words; *God is great, there is no other God but God: come to the Prayer, I summon you with a clear Voice.* They repeat these Words four times, turning themselves first to the South, then to the North; after that to the East, and lastly to the West.

At this Signal every one makes his Purification, and then goes to the Mosque, at the Door of which they put off their Shoes, unless they chuse to take them with them in their Hand, for fear they shou'd be mix'd with those of others who come there. All this is done with a profound Silence. They salute with a deep Reverence the Nich were the Alcoran is placed, and this Place is directed toward *Mecha*. After this, every one lifts up his Eyes, and puts his Thumbs into his Ears before he sits down: the very Manner of sitting down is also the most humble among them that can be, for they sit upon the Calf of the Leg: they continue thus for some time, and cast down their Eyes, and kiss the Earth thrice: after this they take their Seats, and wait for the Priest to begin, whom they follow, and make the same Inclinations as he does. It is at this time, that their Decency is most admirable: they salute no body, nor dare to hold discourse, nor take notice of any one, whoever it is, nor mind what passes. The whole Assembly is unmov'd; no one either spits, or coughs: in fine, they give no token of Life, but by some profound Sighs, which are rather the Aspirations of the Soul towards God, than mechanical Mo-  
tions



tions of the Body. Amidst these Sighs the Priest stands up, and spreads his Hands upon his Head, stops his Ears with his Thumbs, and lifting his Eyes towards Heaven, sings with a loud and distinct Voice, *God is great: Glory to thee, O Lord: may thy Name be blessed and praised: may thy Greatness be acknowledged, for there is no other God besides thee.*

This is the Prayer which they commonly repeat with their Eyes turn'd down, and their Hands across their Stomach. They also use the following Prayer, which is the same to them, as the Lord's Prayer is to us.

*In the Name of God, full of Goodness and Mercy! Praised be God, the Lord of the World, who is one God, full of Goodness and Mercy. Lord, who shalt judge all Men, we worship thee, we place our whole Trust in thee. Preserve us, who call upon thee, in the right way, which thou hast chosen, and dost favour with thy Acceptance. It is not the way of the Infidels, nor of those against whom thou art justly incens'd. So be it.*

After this, they make the Inclinations, and rest their Hands upon their Knees, which are half bent, and make this Prayer: *God is great: Glory to thee, O Lord, &c.* or else they say three times, *Let the Name of the Lord be glorified.* Then they prostrate themselves again, kissing the Ground twice, and crying out as often, *O great God, may thy Name be glorify'd.* They also recite that Prayer, *In the name of God, full of Goodness and Mercy, &c.* To which they add the following Article out of the Alcoran: *I acknowledge that God is God, that God is eternal, that he neither begot, nor is begotten, and has none who is like him or equal to him.* After having made the Inclinations which the Hour of Prayer requires, they raise themselves half up, resting still upon their Feet; and casting

their Eyes upon their Hands, spread open like a Book, they pronounce the following Words:

*Adoration and Prayers are due only to God. Salvation and Peace be to thee, O Prophet. The Mercy, the Blessings, and the Peace of the Lord be upon us and upon the Servants of God. I declare there is but one God, that he has no Companion, and that Mahomet is the Messenger of God.*

They close their Prayers with the Salutation of the two Angels, who, they believe, are at their Side. In performing this Duty, they take hold on their Beard, and turn it to the right hand and to left. One of these Angels, they imagine, is white, and the other black. The white, as they believe, excites them to do Good, and keeps a Register of their good Actions; and the black rules over their evil Actions, to accuse them for them after their Death. In saluting each Angel, they say, *The Salvation and the Mercy of God be upon thee.* They believe also that their Prayers will not be heard, unless they first resolve firmly to forgive their Enemies. It is for this reason, that they never let a Friday pass without making a hearty Reconciliation; and hence it is, that we never hear of any Detraction or Injury among the *Turks*.

The Friday Prayers are design'd for invoking the Grace of God upon all Mussulmen. On Saturday they pray for the Conversion of the *Jews*, and on Sunday for that of the Christians; on Monday for the Prophets; on Tuesday for the Priests, and for them who honour the Saints in this World; on Wednesday for the Dead, and for the Mussulmen who are in Slavery among the Infidels; on Thursday for the whole World, of whatever Nation, and of whatever Religion. The Mosques are most frequented upon Friday, and are better

better illuminated, and the Prayers are made with the greatest Solemnity.

We never saw them at Prayer in the Mosques, because the Christians are not suffer'd to enter while any Mussulman is there; but we have seen them at Prayer in the Caravans. The Chief of the Caravans, knowing what Hour it is by the Elevation of the Sun, stops them, and calls them to Prayers, exactly like the ordinary Chanters. The Christians and the Jews wait by on horseback, if they please, or else ride out during the time. Every Mussulman spreads his Carpet on the Ground, and makes the Inclinations, and says over the Prayers. Very often the Chief of the Caravan supplies the Place of the Priest; but if they light upon a Dervise, as they commonly do in the Caravans of *Asia*, he exercises the Function. All this is done in the middle of the Field, with the same Attention and Decency, as if they were in a Mosque. When there are but two or three *Turks* in a Caravan, one shall see them step aside out of the Road to pray, and then put on full speed to get up to the Company. Nothing can be more exemplary than these Exercises; and it has rais'd the utmost Indignation in me against the *Greeks*, who commonly live like so many Brutes.

Besides the daily Prayers I have mention'd, the *Turks* resort to the Mosques at Midnight in *Lent*, to make the following Prayer:

*Lord God, who passest by our Faults; thou who alone oughtest to be lov'd and honour'd; who art great and victorious; who orderest the Night and the Day; who pardonest our Offences, and cleanseest our Hearts; who shewest Mercy, and dispenshest thy Benefits to thy Servants; adorable Lord, we have not honour'd thee as thou oughtest to be honour'd. Great God, who deserveest that we should speak of nothing but thee; we*  
have

have not spoken of thee so worthily as we ought. Great God, whom we ought to thank continually, we have not given thee sufficient Thanks. Merciful God, all Wisdom, all Goodness, all Virtue come from thee: it is of thee we must seek Forgiveness and Mercy. There is no God but God. He is one only. He has no Companion. Mahomet is the Messenger of God. My God, let thy Blessing be upon Mahomet, and upon the Race of Mussulmen.

The *Turkish Lent* takes its Name from the Month in which it falls, which is the Moon of *Ramazan* or *Ramadan*, for they always reckon by Moons. Their Year consists of 354 Days, divided into twelve Moons or Months, which begin upon the new Moon: these Months contain alternately 30 Days and 31. The first of them, which has 30 Days, is call'd *Mubarrem*; the second *Sefer*, and contains but 29 Days; the third *Rebiul-ewvel*; the fourth *Rebiul-abbir*; the fifth *Giamazil-ewvil*; the sixth *Giamazil-abbir*; the seventh *Regeb*; the eighth *Chaban*; the ninth *Ramazan* or *Ramadan*; the tenth *Cbuval*; the eleventh *Zouleudé*; the twelfth *Zoulbigé*. These Months do not follow the Seasons, because they do not agree to the Course of the Sun; and their Years have twelve Days fewer than ours: the *Ramazan* falls higher every Year the same number of Days: from whence it comes, that in some Years it runs thro' all the Seasons.

The *Lent* was appointed in the Month of *Ramazan*, because *Mahomet* declar'd the Alcoran was sent to him from Heaven at that time. The Fast which it ordains, is different from ours, in that it is absolutely prohibited, during the whole Course of that Moon, to eat, or drink, or take any thing into their Mouth, or even to smoke, from Sun-rising till its setting. To make amends, while the Night continues, they are allow'd to eat and drink



drink without distinction of Meats or Drinks, excepting only Wine; for it would be a high Crime to taste this, and formerly the Crime could be expiated only by pouring melted Lead down the Offender's Throat: at present they are not so severe, tho' they still punish it corporally. In the Night also they never spare *Aquavitæ*, during this time of Penitence; and much less the Sherbet and the Coffee: and there are some, who under a pretence of Penitence indulge themselves more deliciously than all the rest of the Year. Self-love, which is always ingenious, prompts them at this time to enjoy good Cheer, in a Season appointed for Mortification: the Devotees comfort their Stomachs with Sweetmeats, tho' they are made ordinarily of Honey and Rosin. The Rich observe *Lent* as strictly as the Poor, and the Soldiers as the Religious, and the Sultan himself as the meanest private Man. In the Day-time they take their Repose, and mind nothing but to sleep, or at least to shun the Exercises which occasion Drought; for it is an intolerable Punishment not to be able to drink Water amidst such excessive Heats. Labourers, and Travellers, and Country-people suffer very much: it is true, they are excus'd in breaking *Lent*, provided they keep an account of the Days, and fast the same number afterwards, when their Affairs permit. Upon the whole matter, *Lent* with the Mahometans is only living differently from their usual manner. When the Moon of *Chaban*, which immediately precedes that of *Ramazan*, is pass'd, they watch very carefully for the New Moon. An infinite Croud of People of all Conditions post themselves upon the high places, and run away to give notice of its Appearance: some do it out of Devotion, and others to obtain a Reward. The very Moment they are assur'd of the Fact, they publish it through the whole Town,  
and

and begin to fast. In Places where there are any Cannons, they fire one Round at Sun-set. They light up such a prodigious number of Lamps in the Mosques, that they look like so many Chapels on fire: they take care also to make great Illuminations upon the Pinacles in the Night.

The *Muezzins* at the return of the Moon, that is, at the Close of the first Day of the Fast, proclaim with a loud Voice, it is then time to pray and eat. The poor Mahometans, who are choked with Thirst, begin then to swill off huge Draughts of Water, and fall greedily to their Plates of Rice. Every one refreshes himself with the best Provision; and, as if they apprehended they should die with Hunger, they go out to eat abroad after they have stuff'd themselves at home: some run to Coffee, others to Sherbet; and the more Charitable give Victuals to such as come. One may hear the Poor cry in the Streets, *I pray God fill their Purse, who give me something to fill my Belly.* They who think to improve their Pleasures, fatigue themselves in the Night as much as they can, that they may rest the better in the Day, and pass the time of the Fast without trouble. They smoke then during the Darkeness, after they have eat sufficiently, and play upon Instruments, and have Puppet-shews by Lamp-light. All these Diversions continue till the Morning is clear enough for them to distinguish, as they say, a white Thread from a black: then they repose themselves, and the Name of a Fast is given to undisturb'd Slumber, which continues till Night. None but such as are forced by Necessity, go about their ordinary Work. Where is then, according to them, the Spirit of Mortification, which ought to purify the Souls of Mussulmen? Those who love a disorderly Life, wish this Penitential Season were to last half the Year; and the more, because it is follow'd  
by

by the grand *Bairam*, in which, by an agreeable Alternative, they sleep all Night, and rejoice all the Day.

About the end of the Moon *Ramazan*, they look out heedfully for that of *Churval*, and proclaim the *Bairam* as soon as they perceive it. One hears then nothing but the Sound of Drums and Trumpets in the Palaces and publick Places. If the cloudy Weather hinders their discerning the New Moon, they keep back the Festival for one Day; but if the Clouds continue, they suppose there ought to be a New Moon, and kindle Bonfires in the Streets. The Women, who are shut up all the Year, have the liberty of going abroad the three Days this Feast continues; and every where are seen Musicians, Flying-chairs, and Wheels of Fortune. In these Chairs they are carry'd aloft in the Air, by means of Cords which Men pull with more or less Violence, as the Person chuses. The Wheels of Fortune are like those of a Water-mill, and are turn'd round, without those who are seated in them, so much as touching one another, tho' every one finds himself in his turn at the top and at bottom of the Wheel.

The first Day of *Bairam* the Mussulmen make a general Reconciliation with one another, and join Hands mutually in the Streets; and having kiss'd those of their Enemies, they lay them upon their Head. They wish one another a thousand Prosperities, and send Presents as we do at the beginning of the Year. The Preachers explain in the Mosques some Points of the Alcoran; and after the Sermon, is sung the following Prayer: *Salvation and Blessing upon thee, Mahomet, Friend of God. Salvation and Blessing upon thee, Jesus Christ, the Breath of God. Salvation and Blessing upon thee, Moses, the Familiar of God. Salvation and Blessing upon*

*upon thee, David, the Monarch establish'd by God. Salvation and Blessing upon thee, Solomon, the faithful of the Lord. Salvation and Blessing upon thee, Noah, who wert saved by the Favour of God. Salvation and Blessing upon thee, Adam, the Purity of God.*

The Grand Signior appears more magnificent upon this Day than ordinary; and receives the Compliments of the Great Ones of the Port, and gives them a sumptuous Repast in the Hall of the Divan. At his return from *Sancta Sophia*, they say, he mounts his Throne, having the Chief of the White Eunuchs at his left Side. If the Sons of the Cham of *Tartary* are at Court, they come first of all to prostrate themselves before him, and withdraw not till they have kiss'd his Hands, and wish'd him a happy Festival. Then the Grand Visier presents himself at the head of the Viceroyes and Bassa's, who are in Town; and having made his Compliment to the Sultan kneeling, he kisses his Hand, and takes the Place of the Chief of the white Eunuchs. The Mufti, accompanied by the chief Justices, the head Cadi's, and the most celebrated Preachers, and, in a word, by all those who are call'd the principal Officers of the Faith, and by him who terms himself the Chief of the Race of *Mahomet*; the Mufti, I say, bowing his Head to the Ground, and with his Hands in his Girdle, goes to kiss the Sultan's Shoulder; and they say the Prince advances one Step to receive him. The Janizary-aga makes his Compliment last of all, after the Officers who attended the Mufti have made their Reverence. At the Repast the Grand Signior distributes Vests of Sable to the prime Officers of the Port. All this is transacted at the Entrance of the Seraglio. In the inner Rooms of the Palace the Sultan receives the Compliments of the chief Eunuchs and Waiters. The Sultaneſſes also come out of their Apartments, and



and are carried abroad with the Grand Signior in the Coaches; but they fasten the Coaches up as carefully, as if they were carrying out so many Prisoners. I am inform'd, that during the three Days the Women are permitted to come to the Sultan, he is serv'd only by black Eunuchs; the Pages, and white Eunuchs, and in short, all whose Complexion is not black, being remov'd for all that time. The Women also visit one another, after they have paid their Homage to the Emperor.

The Mahometans likewise observe other Festivals during the rest of the Year. I have given your Lordship an Account of the smaller *Bairam* in my third Letter: this is solemniz'd the 70th Day after the other, viz. upon the 10th of the Moon of *Zoulbigé*; and the Pilgrims, who go to *Mecha*, order their Journey so skilfully, as to arrive there the Evening before. The *Turks* celebrate with Joy also the Night of *Mahomet's* Birth, which is from the 11th to the 12th of the third Month. They make the usual Illuminations in the Mosques and Pinacles of *Constantinople*. The Emperor goes to the new Mosque, where he gives a Collation after Prayer, and orders Sweetmeats and Drinks to be distributed. *Mahomet*, as the Mussulmen believe, was carried to Heaven upon *Alborac*, the Night from the 26th to the 27th of the 4th Month, which is a Day of a high Festival with them. Two Months before the *Ramazan*, they celebrate the Night from the 4th to the 5th of the 7th Month, to put them in mind that *Lent* is at hand. They never fast on account of these Feasts; but on the contrary, after having pray'd by Night in the Mosques, they go in the Day-time to make merry at home, or with their Friends.

The *Turks* do not wait for festival Days to do Works of Charity; for as Alms-giving is an indispensable

dispensable Commandment with them, they esteem it the most certain Means to increase their Store, and draw down the Blessing of Heaven upon their Estates. *They who read the Alcoran, says Mahomet, who pray, and who give of the Goods which God has given them, either in publick or in private, may rest assur'd they shall lose nothing thereby. They shall be amply re-imburs'd for all they have given. God, whom we ought always to glorify, pardons the Sins of them who do Charity, and pays with Interest whatever is given in his Name. They are enjoin'd to give Alms only in view of pleasing God, and not from a Principle of Vanity. Lose not the Gain, ye Rich, of your Alms, in seeking to have them seen: for he who bestows them in order to have them seen, and not with an Intention of rendering himself accepted of the Lord in the Day of Judgment, is, with respect to things of Heaven, as a Field full of Stones cover'd with a little shallow Dust, which the least Rain washes away, so that nothing remains but the Stones.*

The Mahometan Casuists are not agreed by what Rules every one ought to proportion his Alms. Some think it is sufficient to give one in the Hundred of all one's Goods; others pretend, they ought to lay by a fourth Part for the Poor; but the most severe oblige them to give a tenth. Besides private Alms, there is no Nation which expends more upon publick Foundations than the *Turks*. Even they who have but a moderate Fortune, leave something after their Death, to maintain a Man to give Water in the Summer-heats to drink to Passengers, as they go along by the Place where they are bury'd: nor do I question but they would have also order'd Vessels of Wine, if *Mahomet* had not forbidden the use of it. The manner of giving Alms is very well explain'd in the following Precept: *Help your Father and Mother, your next Relations, the Orphans, your Neighbours,*

bours, them who travel with you, the Pilgrims, and those who are under your power; but do nothing out of Vanity, for that is abhorr'd of God. I will severely punish (says the Lord) and will cover with Confusion the Covetous, who not content to impart nothing to others out of the Goods which I entrusted them with only as Stewards, on the contrary affirm, they ought not to give. Let them who have Faith, give Alms, and pray before the Day of Judgment comes; for there will be no time for obtaining Paradise after that terrible Day.

There are no Beggars to be seen in Turkey, because they take care to prevent the Unfortunate from falling into such Necessities. The Sick visit the Prisons, to discharge those who are arrested for Debt: they are very careful to relieve Persons who are bashfully ashamed of their Poverty. How many Families may one find, who have been ruin'd by Fires, and are restor'd by Charities! They need only present themselves at the Door of the Mosques. They also go to their Houses to comfort the Afflicted. The Diseased, and they who have the Pestilence, are succour'd by their Neighbours Purse, and the Parish Funds; for the Turks, as *Leunclavius* observes, set no bounds to their Charities. They lay out Money for repairing the Highways, and making Fountains for the benefit of Passengers; and build Hospitals, Inns, Baths, Bridges, and Mosques.

Tho' the finest Mosques are at *Constantinople*, at *Adrianople*, *Bursa* or *Prusa*; yet there are some Conveniencies provided in those of the principal Towns, and Receptacles of Water for making the Ablutions. The Body of the Mosque is generally a very handsom Dome, the Inside is very plain, and upon the Walls is written the Name of God in *Arabick*. The Nich where the Alcoran lies, is always fronting the side towards *Mecha*;

and the Dedication of the most celebrated Mosques is made by fixing there a piece of Stuff, which had serv'd to support the Mosque at *Mecha*. The smallest Mosques generally has its Pinnacle, and those which make any tolerable figure, have two: if there is none, the Muezim places himself at the Door, and putting his Thumbs into his Ears, turns himself to the four Quarters of the World, and proclaims the Hours of Prayer. This Chanter serves instead of a Clock, a Quadrant, and a Dial; for there is no such thing as a Watch in all *Turkey*. Their Service is uniform in all the Churches. All the Officers are under the Curate, who, as the chief Minister, preaches and says the Prayers. As good as the Pavement of the Church is, it is always cover'd with a Carpet or a Mat. As for the Revenues of the Mosques, it is certain none of them are poor: the greater part are very rich: and they say the Church possesses a third part of the Lands of the Empire. *Orchan*, the second *Ottoman* Emperor, changed the *Greek* Churches into Mosques: his Successors did the same, and augmented their Revenues, so far were they from lessening them. This Emperor also was the first who caus'd Hospitals to be built for the Poor, and the Pilgrims: he founded Colleges, and endow'd them, for the Education of Youth. There are few considerable Mosques, but have their Hospitals and Colleges. The Poor, of whatever Religion they are, are reliev'd in these Hospitals; but they admit none into the Colleges except *Makometans*, who are taught to read and write, and interpret the *Alcoran*. Several apply themselves there to Arithmetick, Astrology, and Poesy; tho' the Colleges are principally appointed to breed them to the Law.

The Inns upon the publick Foundation are large Buildings, long or square, and in appearance like a Barn. On the Inside there is only a Bench fix'd



to the Wall, about three Foot high, and six broad: the rest of the Place is for lodging the Mules, Horses, and Camels. The Bench serves the Men for a Bed, a Table, and a Kitchen. They have small Chimneys there; seven or eight Foot wide, one with another, where they hang on the Pot. When the Broth is ready, they spread a Napkin, and sit round with their Legs across, like Taylors. The Bed is soon made after Supper, for they only spread their Carpet, and lay on their Baggage and Clothes: a Saddle supplies the place of a Pillow, and their Clothes serve them for a Coverlid. The greatest Convenience is, that in the Morning they mount their Horse without getting down from the Bench they slept on, for it is even with the Stirrups. The Carriers hold the Stirrup while the Passengers mount: these Fellows never sleep, but spend the most part of the Night in feeding the Horses; and making them ready.

At the Door of these Inns are Bread, Eggs, Hens, Fruits, and sometimes Wine; and if any thing is wanted, they procure it at the neighbouring Town. If there are any Christians there, then one may get some Wine, if not, one must go on without it. They pay nothing for Lodging. These publick Hostries in some degree keep up the Hospitality so praise-worthy in the Ancients.

The private Inns in the Towns are more convenient, and better built; they are very like Monasteries, for a great many have a little Mosque belonging to them. The Fountain is commonly in the middle of the Court, and the necessary Houses are round about: the Chambers are ranged along a large Gallery, or in very lightfom Dormitories. In the publick Inns the whole Entertainment costs a small Piece of Money to the Keeper, and Provisions are cheap enough in the others. The best way to make one easy there, is to get a Room where a Man may dress his own Diet.

The Market is just at hand; for you have Meat, Fish, Bread, Fruits, Oil, Butter, Pipes, Tobacco, Coffee, Candles, and Wood at the Door. One must apply to the Jews or the Christians for Wine, and for a small Matter they will bring you some privately: the Jews have the best, and the worst is the *Greeks*. We had generally very good, because our People, who had an Interest there, took care to give out through the Quarters that we were Physicians. They came about us to ask for Medicines, or to beg us to look upon their Sick, and the Fee was commonly some Bottles of excellent Wine. There are several of these Inns, where Straw, Barley, Bread, and Rice are provided at the Founder's Charge. Those of *Europe* are better built, and better endowed and accommodated than those of *Asia*; for in the great Towns they are cover'd with Lead, and embellish'd with several Domes: but it raining very seldom in *Asia*, it is more pleasant to walk in the Fields, in fine Weather, along the Brooks side, where one may catch admirable Trouts: there are Partridges also almost in every Corner.

As Charity and Love of one's Neighbour are the most essential Points of the *Mahometan* Religion, the Highways are generally kept mighty well; and there are Springs of Water common enough, because they are wanted for making the Ablutions. The Poor look after the Conduit-pipes, and those who have a tolerable Fortune repair the Causeways. The Neighbourhood joins together to build Bridges over the deep Routs, and contribute to the Benefit of the Publick according to their power. The Workmen take no Hire, but find Masons and Labourers *gratis* for the several sorts of Work. You may see Pitchers of Water standing at the Doors of the Houses in the Towns, for the use of Passengers; and some honest Mussulmen lodge themselves under a sort of Sheds, which they erect

erect in the Road, and do nothing else during the great Heats, but get those who are weary, to come in and rest themselves, and take a Refreshment. The Spirit of Charity is so extensive among the *Turks*, that the Beggars themselves, tho' there are very few to be seen, think they are obliged to give their Superfluities to other poor Folks; and carry their Charity, or rather Vanity, to such an Extreme, that they give their Leavings even to sufficient Persons, who make no scruple to receive their Bread, and to eat it, to shew how highly they esteem their Virtue.

The Charity of the *Mahometans* is extended also to Animals, and Plants, and to the Dead. They believe it is pleasing to God, since Men, who will use their Reason, want for nothing; whereas the Animals, not having Reason, their Instinct often exposes them to seek their Food with the loss of their Lives. In considerable Towns they sell Victuals at the Corners of the Streets, to give to the Dogs; and some *Turks*, out of charity, have them cured of Wounds, and especially of the Mange, with which these Creatures are miserably afflicted toward the end of their Life: and one may see Persons of good Sense, out of mere Devotion, carry Straw to lay under the Bitches which are going to whelp; and they build them small Huts, to shelter them and their Puppies. One would hardly believe there are Endowments settled in Form by Will, for maintaining a certain number of Dogs and Cats so many Days in the Week; yet this is commonly done; and there are People paid at *Constantinople*, to see the Donor's Intention executed, in feeding them in the Streets. The Butchers and Bakers often set aside a small Portion to bestow upon these Animals. Yet with all their Charity the *Turks* hate Dogs, and never suffer them in their Houses; and in a time of

Pestilence they kill as many as they find, thinking the e unclean Creatures infect the Air.

On the contrary they love Cats very well; whether it be for their natural Cleanliness, or because they sympathize with themselves in Gravity; whereas the Dogs are wanton, sporting, and noisy. Besides, the *Turks* believe, from I know not what Tradition, that *Mahomet* had such a love for his Cat, that being consulted one Day about a Point of Religion, he chose rather to cut off the Skirt of his Garment upon which the Cat lay asleep, than to wake her in getting up, to go and speak with the Person who was waiting. The *Levant* Cats however are not more beautiful than ours, and the fine Cats of a Tabby-grey Colour, are very scarce there: they bring them from the Island of *Malta*, where the Breed is common enough. Among the Birds, the *Turks* look upon Turtle-doves and Storks as sacred, and it is not lawful to kill them; on the contrary the *Greeks* of the *Archipelago* are great Eaters of the Turtle-doves, and count them a delicious Dish: they are in short the best Wild-fowl of the *Levant*, and yield to a Francolin only in bulk; but they must be eaten roasted, for those which are salted in Barrels like Anchovies, lose all their Taste. The *Turks*, think they do a Work of Charity in buying Birds in a Cage, in order to set them at liberty; tho' at the same time they make no scruple to keep up their Women in a Prison, and our Slaves at the Chain. Those who catch Birds by Bird-lime or any other way, believe they do no harm, because their Intention is to furnish them to those who are able to redeem them, in order to release them, and thereby have an occasion to do good Works; so that every one hopes to find his Account in it before God: so true is it, that the Direction of the Intention is natural to all these Men.

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As to Plants, the most devout among the *Turks* water them out of charity, and cultivate the Earth where they grow, that they may thrive the better. Sultan *Osman*, they say, seeing a Tree at a distance, which had the Figure of a Dervise, settled a Salary of an Asper a Day for a Man to take care of it. Tho' it was simplicity, not to say Folly, to follow this Emperor's Example, yet the good Mussulmen believe they do in it a thing agreeable to God, who is the Creator and Preserver of all things. They are also weak enough to imagine they do a pleasure to the Dead, in pouring Water upon their Tombs; for this, say they, may be a Refreshment to them: and there are several Women, who go to eat and drink in the Cemeteries upon a Friday, believing that by this they appease the Hunger and Thirst of their deceased Husbands.

Before I entertain you, my Lord, with an Account of all the Practices of the *Turks* with respect to the Dead, it will be proper to explain the two Commands which are remaining; namely, that concerning the Journey to *Mecha*, and that concerning Purity. The Pilgrimage to *Mecha* is not only difficult because of the length of the Way, but on account of the Dangers also in *Barbary*, where Robberies are frequent, Water scarce, and the Heats excessive. It is true, the *Mahometans* may have a Dispensation, and substitute a Man to run these Hazards in their stead. They look upon the Temple of *Haram*, which is that of *Mecha*, as the Work of *Abraham*. Cause all the World to know, says the Alcoran, that God hath commanded them to follow the Religion of *Abraham*, which is neither idolatrous nor unbelieving: that it is *Abraham* who built the Temple at *Mecha*, which is the first that was built for praying to the Lord. The Honour which is paid to this, is well pleasing to God;

*who wills, that all, who are able to go thither, should go.* The Mussulmen never trouble themselves about the false Chronology, and would condemn any one to the Flames, who should dare to deny there was such a Town as *Mecha* in *Abraham's* time.

The four Places of Rendezvous for the Pilgrims, are *Damas*, *Cairo*, *Babylon*, and *Zebir*. They prepare themselves for this miserable Journey by a Fast which succeeds that of *Ramazan*, and assemble in Troops at the Places appointed. The Subjects of the Grand Signior, who are in *Europe*, resort generally to *Alexandria* under the Buildings of *Provence*, the Patrons of which are to furnish the Pilgrims with Carriage. At the approach of the smallest Vessel, these good Mussulmen, who think of nothing but falling into the Hands of the *Maltese*, run to kiss the Banner of *France*, and wrap themselves up in it, and regard it as their Asylum. From *Alexandria* they pass to *Cairo*, to join the Caravan of *Africans*. The *Turks* of *Asia* assemble at *Damas*; the *Persians* and *Indians* at *Babylon*; the *Arabians*, and those of the adjacent Islands, at *Zebir*. The Bassa's who go, embark at *Suez*, a Port of the Red Sea, three Days Journey and a half from *Cairo*. All these Caravans take their measures so well, that they arrive the Eve of the less *Bairam* at the Hill *Arafagd*, which is one Day's March from *Mecha*. It is upon this celebrated Hill, they believe, that the Angel appear'd the first time to *Mahomet*, and here is one of their principal Sanctuaries. After having kill'd some Sheep to give to the Poor, they go to make their Prayers at *Mecha*, and from thence to *Medina*, where is the Tomb of the Prophet, upon which they spread every Year a very rich and magnificent Pall, which the Grand Signior sends thither as a Present of Devotion: the antient Pall is worn away by pieces, for the Pilgrims tear off a piece of it,

it, be it ever so small, and keep it as an invaluable Relique.

The Grand Signior also sends by the Superintendant of the Caravans five hundred Sequins, an Alcoran cover'd with Gold, several rich Carpets, and a great many Pieces of black Cloth for the Hangings of the Mosques of *Mecha*. The noblest Camel in the Country is chosen to carry the Alcoran: at his Return this Camel is hung with Garlands of Flowers, and cover'd with Benedictions; is richly fed, and excus'd from Labour all the rest of his Days. They kill him with Solemnity when he is very old, and eat his Flesh as holy Flesh; for if he should die of Age or Sicknes, his Flesh would be lost, and be subject to Putrefaction. The Pilgrims who have made the Journey to *Mecha*, are held in great Veneration the remainder of their Life; and being absolv'd of all sorts of Crimes, they commit them anew with Impunity, since, according to the Law, they are not to be put to death: they are reputed incorruptible, irreproachable, and sanctify'd from this World. Some *Indians*, they say, are foolish enough to put out their Eyes after they have seen what they call the Holy Places of *Mecha*, pretending that their Eyes ought not after that to be profan'd by the sight of worldly Things.

The Children who are conceiv'd in this Pilgrimage, are esteem'd as so many little Saints, whether the Pilgrims beget them upon their lawful Wives, or upon strange Women; for there are such waiting upon the Road, who offer themselves very humbly for so pious a Work. These Children are kept cleaner than others, tho' it be very difficult to add any thing to the Neatness with which Children are generally kept over all the *Levant*.

*Mahomet* would have deserv'd to be commended, if he had advis'd Cleanliness, as comely and useful

ful to the Health; but it was ridiculous in him to make it a Point of Religion. Yet the Mussulmen are so fond of it, that they spend a great part of their Life in washing. There is not a Village among them which has not a publick Bath. Those in the Towns are the chief Ornament of the Place, and are allotted for all sorts of People, of whatever Quality and Religion they are. But the Men never bathe with the Women; and there is so much Modesty observ'd, that any one would be reprov'd, who should see any thing thro' Inadvertency; and if he did it by design, he would be bastinado'd. There are some Baths which are for the Use of the Men in the Morning, and for the Women in the Afternoon; and others are frequented one Day in the Week by one Sex, and the next by the other. One is serv'd very well in these Baths for three or four Aspers: the Strangers commonly pay handsomer, and every one is welcome there from four in the Morning to eight in the Evening.

The first Entrance is into a fine Hall, in the middle of which is the principal Fountain, the Bason of which serves for washing the Linen of the House. All round the Hall is a small Bench about three Foot high, cover'd with a Mat: they sit down upon this to smoke, and pull off their Clothes, which are folded up in a Towel. The Air of this first Hall is so temperate, that one can bear to have nothing upon one's Body but an Apron about the Waist, to cover one before and behind. In this Condition a Man passes into a small Hall, which is a little warmer, and from thence into a larger, where the Heat is more sensible. All these Halls are generally clos'd above with small Domes, which let in Light at the top thro' a round Glass, like those our Gardeners put over their Melons. In the last Hall there are  
Marble



Marble Basins with two Cocks, one of hot Water, and the other of cold, which every one mixes to his own Fancy, and laves upon his Body with little Buckets of Brass belonging to the Place. The Pavement of this Chamber is heated by Furnaces beneath, and every one walks there as long as he thinks proper.

When a Man desires to be scour'd, a Servant of the Bath causes you at once to lie along upon your Back, and setting his Knees upon your Belly, without farther Ceremony presses and squeezes you violently, and makes every Bone crack. The first time I fell into one of these Fellow's Hands, I thought he had put out all my Limbs. They handle after the same manner the Joints of the Back, and the Shoulder-blades. In brief, if you would be shav'd, he shaves you, or gives you a Razor to shave yourself, if you chuse it; but for this you must withdraw into a Closet, at the Door of which you hang up a Towel as a Signal for no body to enter; and when you come out, you take it away again, and go into the great Hall, where another Servant presses your Flesh all over with his Hands so dextrously, that having kneaded it, as I may say, without doing you any harm, he forces out a surprizing Quantity of Sweat.

The little Camelot-bags they make use of here, are instead of the Strigils of the Antients, and are much more convenient. To clean the Skin the better, they pour a world of hot Water upon the Body; and if you have a mind to it, they use a piece of perfum'd Soap: in a word, they wipe you with Linen very clean, dry, and warm; and the Ceremony concludes with your Feet, which the same Man washes very carefully, when you are come back into the great Hall, where you left your Clothes: it is there you are accommodated with a small Mirror, and pay your Money,  
after

after you are dress'd, and have restor'd the Linen you had for your Use. In this Hall they smoke, drink Coffee, and have Collations; for after this Exercise a Man finds himself very hungry. By discharging the Glands, the Bath certainly facilitates Perspiration, and by consequence the Circulation of Juices which supply the Body. A Man perceives himself very light when he has been well purify'd; but he must be accustom'd to the Bath from his Youth, for otherwise the Breast is very much affected by these warm Rooms.

The Women are very happy when they are permitted to go to the publick Baths; but most of them, especially such whose Husbands are rich enough to build them Baths at home, have not this liberty. In the publick Baths they entertain one another without any constraint, and pass their time more agreeably than in their own Apartments. The Men who have any Complaisance for their Wives, do not refuse them these innocent Diversions. Too much Constraint makes them sometimes seek Reasons for a Divorce.

Marriage among the *Turks* is only a Civil Contract, which the Parties have in their power to break; and nothing seems more convenient: yet as they are frequently weary of Marriage here, as well as elsewhere, they have wisely provided, that frequent Separations shall be chargeable to the Family. A Woman may demand to be separated from her Husband, if he is impotent, or given to unnatural Pleasures, or if he does not pay his Tribute upon Thursday and Friday Night, which are the times consecrated to the conjugal Duties. If the Man acquits himself well, and supplies her with Bread, Butter, Rice, Wood, Coffee, Cotton, and Silk to spin her Garments, she cannot be parted from him. A Husband who denies his Wife Money to go to the Bath twice a Week, is  
subject

subject to a Separation ; for if the Woman turns her Slipper upside down in presence of the Judge, it is a Sign her Husband would force her to consent to things forbidden. Then the Judge sends to look for the Husband, and bastinades him, and dissolves the Marriage, unless he brings some very good Reasons in his Defence.

A Husband who would be parted from his Wife, wants Pretences as little in his turn, tho' the thing is not so easy among the *Turks* as People imagine. The Husband is not only obliged to settle a Dowry upon his Wife for the rest of her Days, but supposing that in a return of Tenderness towards her he should desire to take her again, he is condemn'd to let her lie for twenty-four Hours with some other Man, whom he shall think fit. He generally chuses one of his Friends, whom he knows to be most discreet : sometimes also he takes the first Comer ; and it often happens, they say, that some Women, who are pleas'd with their Change, refuse to return to their first Husband again. This is practis'd only toward such Wives as are espous'd. The *Turks* are permitted to keep two other sorts ; namely, such as they have in pay, and their Slaves. They espouse the first, the second they hire, and the last they purchase.

When a Man would marry a Woman inform, he makes his Address to the Relations, and signs the Articles, after they are all met in the Presence of the Cadi, and before two Witneses. It is not the Father and Mother, but the Husband, who endows the Woman. When the Dowry is fix'd, the Cadi delivers to the Parties the Copy of the Marriage-contract ; the Woman, on her part, brings only her Partition of Goods. Against the Nuptial Day the Bridegroom has his Marriage bless'd by the Curate ; and to draw upon himself

himself the Favour of Heaven, he distributes Alms; and sets some Slaves at liberty. Upon the Wedding-day the Bride mounts on horseback, cover'd with a large Veil; and rides thro' the Streets under a Canopy, accompany'd by several Women, and some Slaves, according to the Quality of her Husband. The Men and Women, who play on Instruments, assist in the Ceremony: after this, are carried along the Goods, which make not the least Ornament of the Procession. As this is all the Profit which accrues to the Husband, they affect to place upon Horses and Camels a great many Coffers, which make a fine Appearance, but are commonly empty, or have nothing in them but the Habits and Jewels. The Bride is also led home in triumph by the farthest way to her Husband's, who receives her at his Door. Then these two Persons, who have never seen one another, nor changed a word but by the Interposition of some Friends, join Hands, and make the tenderest Protestations that a sincere Passion can inspire. They forget not also to make a Speech, which is eloquent at least; for it is impossible the Heart should have much share in it.

The Ceremony being perform'd in presence of the Relations and Friends, they spend the Day in Feasting, and Dances, and seeing Puppet-shows. The Men make merry in one Company, and the Women in another, till at last Night comes on, and Silence succeeds to this tumultuous Joy. Among the Rich the Bride is conducted into the Chamber by an Eunuch; but if there is no Eunuch, some Woman Relation takes her by the Hand, and delivers her into her Husband's Arms. In some Towns of *Turky* there are Women, whose Profession it is to instruct the Bride in what she ought to do when she approaches her Spouse, who is obliged to undress her piece by piece, and  
to



to put her to bed. During this time, they say, she repeats a long Prayer, and takes care to tie her Girdle in several Knots, so that the poor Bridegroom exercises himself for whole Hours, before he can finish the disrobing. It is only by the Report of another, that a Man understands whether the Woman he espouses be handsom or ugly. There are a great many Towns, where the next Day after the Wedding the Relations and Friends go to the House of the new-married Couple, to take a bloody Cloth, and shew it in the Streets as they ride along, with Instruments playing before them. The Mother or the Relations forget not to prepare such a Cloth, both for that end, and to shew, in case of need, that the Parties were satisfied one with another. If the Women live prudently, the Alcoran requires them to be treated well, and condemns the Husbands who use them otherwise, to make amends for their Offence by Alms, or by other Works of Piety, which they are obliged to do before they lie with them.

If the Husband dies first, the Woman takes her Dowry, and nothing more; and the Children, when the Mother dies, can oblige the Father to give the Dowry to them. In case of a Divorce, the Dowry is lost, if the Husband's Reasons are sufficient; if not, he must continue it, and maintain the Children.

This is the Condition of lawful Wives. As for them who are hir'd, there is not so much Formality about them. After the Father and Mother's Consent, who are willing to deliver their Daughter to such a Man, they repair to the Judge, who draws a Writing, that such a Man is willing to take such a Woman to serve for a Wife; that he undertakes to maintain her and the Children they shall have together, upon condition

dition he shall be able to dismiss her when he thinks fit, paying her a certain Sum, in proportion to the Number of Years they shall live together. To colour over this evil Practice, the *Turks* throw the Scandal of it upon the Christian Merchants, who having left their Wives behind in their own Country, hire others in the *Levant*. As for Slaves, the *Mabometans*, according to the Law, may use them as they please: they give them their Liberty when they will, or hold them in Servitude for their whole Life. What is commendable in this libertine Way of Living, is, that the Children which the *Turks* have by their Wives, equally inherit their Fathers Goods; with this difference only, that the Children of the Slaves must be declar'd free by Testament. If their Father does not do them this favour, they follow the condition of the Mother, and are at the discretion of the Eldest of the Family.

Tho' the Women in *Turky* do not shew themselves in publick, they are yet very magnificent in their Habits. They wear Breeches like Men, which reach as low as the Heel, in manner of a Pantaloon, at the end of which is a very neat Sock of *Spanish* Leather. These Breeches are of Cloth, Velvet, Sattin, Fustian, Brocade, or fine Linen, according to the Season, and the Quality of the Wearer. There are Women at *Constantinople* debauch'd and profligate to such a degree, that under a shew of adjusting their Clothes, they discover in the open Street all that which Modesty enjoins them to conceal, and get their Living by this detestable Trade. The *Turkish* Women wear upon their Shift a Waist-coat, and upon that a kind of Cassock of very rich Stuff: this Cassock is button'd down below the Breast, and girt about with a Girdle of Silk or Leather, with some Plates of Silver enrich'd with Jewels. The  
Vest

Vest they wear upon the Cassock, is of a Stuff, which is more or less thick, according to the Season; and the Fur of it is more or less costly, according to the Person's Condition. They often fold one part of the Vest over the other, and the Sleeves reach to the Fingers Ends; and they commonly carry their Hands thrust in at the Slits in the side of the Vest. Their Shoes are exactly like the Mens, that is, embellish'd with a Border of Iron about the Heel. To give their Stature the best Advantage, instead of a Turbant, they wear a Bonnet of Pasteboard, cover'd with Cloth of Gold, or some handsom Stuff. This Bonnet, which is very high, resembles, in some manner, a certain sort of inverted Basket, which is seen in the antient Medals upon the Heads of *Diana*, *Juno*, and *Iris*. This Fashion is observ'd in the *Levant*; but as the Women among the *Turks* are obliged to cover themselves all over, they have a Veil upon the Bonnet, which hangs down to the Eye-brows; the rest of the Face is cover'd with a fine Handkerchief, ty'd so strait behind, that the Women look just as if they were bridled. Their Hair hangs in Tresses upon their Back, and is a wonderful Grace to them; and those who have not good Hair of their own, wear artificial.

The *Turkish* Women, according to the Report of our Countrymen at *Constantinople* and *Smyrna*, who see them at the Bath with liberty enough, are generally handsom and well-made. They have a delicate Skin, regular Features, and admirable Chest, and above all, black Eyes, and several of them are compleat Beauties. Their Habit indeed is no Advantage to their Shape; but among the *Turks*, the thickest Women pass for the best made, and slender Shapes are not esteem'd. Their Breasts are at full liberty under their Vest, without any restraint of Stays or Bodice: in a

word, they are just as Nature has made them; whereas with us, by endeavouring by Machines of Iron and Whalebone to correct Nature, who sometimes at a certain Age discovers Faults in the Back-bone and the Shoulders, the fine Women are frequently mere Counterfeits. Besides, their Diet is sweeter and more simple than that of our Women, who eat Ragous, and drink Wine and strong Liquors, and spend a great part of the Night at Play: is it surprizing then that they have Children crooked, or with false Shapes? The Blood of the *Levant* Women is also much purer: their Cleanliness is extraordinary; for they bathe twice a Week, and suffer not the smallest Hair or the least Soil to be upon their Body: all which conduces extremely to make them healthy. But they might spare the Care they take of their Nails and their Eye-brows; for they colour their Nails of a dark red, with a Powder which comes out of *Egypt*, and use another Drug for their Brows to make them black.

As to the Qualities of the Mind, the *Turkish* Women, want neither Wit, Vivacity, nor Tenderness; and it is owing to the Men of this Country, that they are not capable of more beautiful Passions: but the extreme Constraint with which they are guarded, makes them go a great way in a little time. The more brisk among them sometimes cause their Slaves to stop a comely Man, as he passes along the Street. They commonly fasten upon Christians, and we may easily believe they do not chuse those who seem the least vigorous. We were told at *Constantinople*, that a handsom *Greek*, as he was returning from an Adventure of Gallantry, unhappily fell into a Trap-door, by the fault of the Slave who conducted him: the Trap-door was at the end of a Spout, which discharged itself into the Town-ditch. One may imagine how



how heartily the poor *Greek* curs'd the Adventure, and how speedily he ran to the Bath to wash himself clean. The Slaves of the *Jews*, who are the *Turkish* Womens Confidants, enter their Apartments at all Hours, under a pretence of carrying them Jewels, and often take with them some jolly young Fellow disguis'd in Womens Apparel: they spread them out with a Fardingale, to make them look bulky. The Hour of Morning and Evening Prayer is the common time for intriguing in *Turky*, as well as in many parts of *Spain*; but this can be practis'd only in great Towns, where the disorderly Women, and such whose Husbands are conveniently good-natur'd, are very strict at their Devotions, while their Husbands are in the Mosque. The Meeting is made in the Houses of the *Jewesses*, where the *Turkish* Women love good Company; and there Strangers have all the Liberty with them that can be. Love is ingenious in every Country; but some Precautions, which are taken to conceal the Game, often cause them to be most surpriz'd in those Places where they thought themselves most secure. Adultery is rigorously punish'd in *Turky*; and in that case the Husbands are Masters of the Life of their Wives; for if they are revengeful, the wretched Women who are caught in this flagrant Offence, or convicted in Form, are put into a Sack fill'd with Stones, and drown'd: but most of them know how to manage their Intrigues so well, that they seldom die this death. When their Husbands give them their Life, they are more happy sometimes than they were before; for then they oblige them to marry their Gallant, who is condemn'd to die, or turn *Turk*, supposing he is a Christian. The Gallant is often condemn'd also to ride thro' the Street upon an Ass, with his Head towards the Tail, which they make him hold in his Hand

like a Bridle, with a Crown of Garbage, and a Cravat of the same Stuff. After this Triumph, they entertain him with a certain Number of Blows of the Battoon upon the Reins and upon the Soles of the Feet; and for the last Punishment he pays down a Fine proportionable to his Estate. The Savages of *Canada* are not so rigorous; for tho' they condemn the Adulterers, yet they agree that the Frailty being so natural to the two Sexes, they should mutually forgive one another, if the Faith is broken, which is plighted in so delicate a Matter.

The Alcoran detests Adultery, and ordains, that he who shall accuse his Wife, without being able to prove it, shall be condemn'd to four and twenty Strokes of the Battoon. As the thing is difficult to be prov'd in *Turky*, where there must be Witnesses, the Husband is obliged to swear four times before the Judge, that he speaks the Truth; and protests five times, that he desires to be accus'd of God and Men, if he lies. The Woman laughs in her heart, for she is believ'd upon her Oath, provided she prays to God five times that she may perish, if what her Husband says is true. Does it not seem, that every Woman in such a Condition ought to be dispens'd with from speaking the Truth?

Jealousy excepted, the *Turks* are a well-natur'd People, and take all possible Measures to avoid the Occasions of it; for they never suffer their Wives Faces to be seen by the dearest Friend they have in the whole World. They are also well made, and of a manly Stature: the Blood changes less with them than with us, perhaps because they are more sober, and their Nourishment is more wholesom and light: and there are fewer crooked People, or lame, or Dwarfs. It is true, their Habit hides many Defects, which ours discovers.

The

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The first part of their Habit is a pair of Breeches in manner of Pantaloon or Drawers, which reach to the Heels, and end with a yellow *Spanish* Leather Sock, which goes into Slippers of the same Leather. Instead of a Heel, the Slippers are adorn'd with a small Iron, only one Finger and a half broad, and four high, bent like a Horse-shoe, for which reason the Horses have no Shoes in this Country. The Tip is curv'd in a Bow, and they are sew'd more neatly than our Shoes. Tho' they have only a single Sole, they last a long time; especially those of *Constantinople*, where they use the best and lightest Leather of the *Levant*. The Sultan is no better shod than others. The Christians, who are Strangers, are not suffer'd to wear yellow Slippers; for the Subjects of the Grand Signior, Christians or Jews, have them either red, violet, or black. This Order is so well establish'd, and observ'd with such Exactness, that one may know what Religion any one is of by the Feet and the Head. The great Convenience of these Slippers is, that one puts them on and off without Trouble; but I lost mine several times in the middle of the Street, when I first wore them, and never mis'd them till the aking of my Feet gave me notice.

Our Shoes are of a much better Fashion, tho' the *Turks* think them heavy and clumsy. Their Slippers are good only in fine Weather, for the least Drop of Water soils them: they are by no means fit for Persons who love to go a simpling. There is no walking in the Fields in these Slippers without being hurt by the smallest Pebble: it is true, they sometimes put on *Spanish* Leather Buskins as light as Cloth, and border'd at the Heel with Iron, like the Slippers: the Mussulmen alone, and privileged Christians wear them of yellow.

The *Turkish* Breeches are fasten'd together at top by a Band three or four Inches wide, which

goes into a linen Loop sew'd on to the Cloth. They are not made to open more before than behind, because the *Mahometans* do not urine after that manner. Their Shirts are made of fine soft Callicoe, and the Sleeves are as long as those of a Woman's Shift: they turn up the Sleeves in their Ablutions as high as the Elbow, and very easily, because they have no Wrist-bands. Upon the Shirt they wear a sort of Cassock of Fustian, or Satin, or Stuff of Gold, which reaches to the Heels. In the Winter it is lin'd with Cotton, and some *Turks* have it of the finest *English* Cloth: it is just fit across the Breast, and is button'd with Buttons of Silver gilt, or of Silk, as big as a Pepper-corn. The Sleeves are also made very fit, and are fasten'd with Buttons of the same size, which go into a Loop of Silk instead of Button-holes; and the Cassock is the same. For Quickness in dressing, they button only two or three Buttons here and there: sometimes the Sleeves have at the end a small Band, which covers the upper part of the Hand. They wear a Girdle upon the Cassock ten or twelve Feet long, and one Foot and a quarter wide. The best Girdles are made at *Scio*. They go twice or thrice round the Waist, so that the two Ends, which are handsomely tassell'd, hang down before.

They wear a Dagger, and sometimes two in this Girdle: these are merely Case-knives, and the Handle is adorn'd with Gold or Silver, and precious Stones. As they have no Pockets, they also carry their Handkerchiefs under the same Girdle; and their Tobacco-box, Letter-case, &c. they thrust into their Bosom, which makes them look very big. The great Vest comes over the Cassock, and during the Heats, they wear it like a loose Coat, without putting their Arms into the Sleeves; but it would be the highest Indecency to present



present themselves in this Posture before Persons of Distinction. The Sleeves of these Vests are strait enough, and not lin'd with Furs, because they would then be of an ungraceful Bigness, and would hinder them from using their Arms freely. These Sleeves come down to the Wrist, and are turn'd up with a broad Facing of the same Fur as the Vest is lin'd with. The ordinary Furs are the Fox-skin, the Martin, and the small Badger; and the better are the Sable-tail very dark, or the Breast of the *Muscovian* Fox bleach'd very bright: these last are very dear, because a great many Martins Tails or Foxes Breasts go to line one Vest: they cost from five hundred Crowns to a thousand, and the dearest rise to four or five thousand Livres. The Vests are of Cloth of *England*, *France*, or *Holland*, of a Scarlet, Musk, or Coffee Colour, or Olive-green; and they reach to the Heels like the Garments of the Ancients.

The Turbant, or *Saric*, is compos'd of two pieces; namely, a Bonnet, and the Linen which is wrapp'd about it. The *Turks* call the Linen *Tulbend*, from whence comes our *Turbant*. The Bonnet is a kind of Cap, red or green, without Brims, pretty flat, tho' somewhat rising at the top, quilted, as I may say, with Cotton, but it does not cover the Ears: about this Cap they roll several Folds of Callicoe. It is a particular Art to know how to give a Turbant a good Air; and it is a Trade in *Turky*, as selling Hats is with us. The *Emirs*, who boast of their being descended from the Race of *Mahomet*, wear a Turbant all green; but that of other *Turks* is red, with a white Border. It must be changed often, to keep it clean. Upon the whole matter, this Habit is convenient enough, and I found it better than my own.

The *Turks* take a world of care of handfom Beards, and value them highly. One of the

greatest Marks of Friendship with them, is, to kiss on's self, holding one's Beard; as it is a flagrant Injury to pull any one by the Beard, or cut it off. When they swear, it is by their Beard; and a Lawyer who had no Beard, would be despis'd. Those who follow Arms, are content with wearing one noble Mustachio, and are very proud of fine Whiskers. The manner of saluting among the *Turks*, is, to make a light Inclination of the Head, and at the same time lay their Hand upon their Heart, wishing a thousand Benedictions, and calling those whom they salute, Brethren. When it is a Person of Distinction, they advance toward him without bowing; and when they are come up within reach, they stoop down, and taking up a corner of his Vest before, lift it about a Foot and a half high: they kiss it with Respect, or else let it fall, according to the Quality of the Person: when they have made their Compliment, or spoke of their Business, they withdraw, after having observ'd the same Ceremony.

In ordinary Visits, they only lay their Hand upon their Heart, and sit cross-legg'd upon a Sofa, which is a low-raisd Bench. They commonly bring in Pipes of Tobacco ready lighted. The Pipes are very clean and neat, and two or three Feet long, and consequently the Smoke comes very mild into the Mouth, and has none of that stinking Oil, which burns the Tongue, and inflames the Throat when one uses short Pipes. The Tobacco also which is smok'd in the *Levant*, is the best in the World: it is commonly the Tobacco of *Salonica*, but that of *Asia* is better, and especially that of *Syria*, which they call Tobacco of *Ataxi* or *Ataquie*, because they plant it about the antient Town of *Laodicea*. The *Turks* mix Wood of Aloes, or other Perfumes, among the Tobacco; but this spoils it. The Bowls of their Pipes are  
bigger

bigger and more convenient than ours. The Pipes of *Negropont* and *Thebes* are made of a natural Clay, which they cut with a Knife as it rises out of the Quarry, and which grows hard afterward of itself. After Tobacco, Coffee and Sherbet are brought in. The Coffee is excellent, but they never put Sugar in it, whether it be out of Avarice, or because they think it better without Mixture. Besides Tobacco, People of Quality treat also with Perfume: one Slave burns Drugs under your Nose, while others hold a Cloth over your Head, to hinder the Fumes from being diffipated too soon: a Man must have been us'd to these Scents, otherwise they are noisom.

Most Visits are perform'd with these Ceremonies. There is no need of much Wit to transact Business well; for a good Mein and Gravity are instead of Merit in the *East*, and much Gaiety would spoil all: not that the *Turks* are not Men of Wit, but they speak little, and pride themselves in Sincerity and Modesty more than Eloquence. It is not thus with the *Greeks*, who are unmerciful Talkers. Tho' these two Nations are born under one Climate, their Tempers are more different than if they liv'd very remote from each other; which can be imputed only to their different Education. The *Turks* use no unnecessary Words, and the *Greeks* on the contrary talk incessantly. In Winter they spend whole Days in the *Tendours*; and there it is they have their Chats, and the Neighbour is never spar'd. These *Tendours* are Tables boarded round the Sides, and in which they shut themselves up Waist-high, Men and Women, Maids and Batchelors, after they have set a small Stove there to keep them warm. Our Missionaries may declaim against these *Tendours* as much as they please, the Custom is too convenient to be suppress'd. The *Turks* practise what their Religion

gion enjoins, but the *Greeks* do not; and their Misery causes them to play a thousand Fooleries, authoriz'd by bad Example, and perpetuated from Father to Son. In short, the *Turks* make profession of Candour and good Faith, whereas how long the Faith of the *Greeks* has been suspected, one may easily see by their own Historians.

An Uniformity runs thro' all the Actions of the *Turks*, and they never change their manner of Life. There is no such thing as making great Feasts with them; they are satisfy'd with a little, and you never hear of a *Turk's* being undone by feeding too high. Rice is the standing Dish in their Kitchens, and they dress it three several ways. That which they call *Pilau*, is dry Rice, fat, and which melts in the Mouth, and is more agreeable than the Hens and Rumps of Mutton they boil with it. They boil it over a small Fire, with a little Liquor, and never stir it, nor uncover it; for by exposing it to the Air, it would turn to a thick Milk. The second way of dressing it they call *Lappa*: it is boil'd up to the same Consistence as with us, and may be eat with a Spoon; but the *Turks* use their Fingers, and the Hollow of their Hand serves them for a Trencher. The third way is *Tchorba*: this is a sort of Rice-cream, which serves them for a Broth. [a] This seems to be that Preparation of Rice, which the Ancients gave to sick Persons.

The *Levant* Hens are very good, but the Butcher's Meat is not extraordinary in a great many Places. They sell there Buffaloe's Flesh for Beef, which is violently tough. The Mutton is very fat, and tastes of the Suet, especially the Rump, which is perfectly a Roll of Fat of a prodigious Thickness: the *Turks* never kill it till just as they hang the Pot upon the Fire. As they value only

[a] Same hoc pisanarium oryzæ. *Hor.*



the Broth, they cut the Flesh out in Morsels before they put it into the Kettle, and then boil it with all sorts of Game. When they roast, they chop it still smaller, and draw all the Pieces upon a very long Spit, putting a piece of Meat and then an Onion alternately. There is good Beef at *Constantinople*, and excellent Hares; and upon the Coasts of *Asia* the Heath-cocks are admirable, and so are the Partridges. The best Fish in the World is taken in the *Levant*. Besides the sorts we know, the Black Sea furnishes a number of others which are unknown to us. Sometimes the *Turks* have a Ragou of Meat hash'd with a little Fat, and strew'd over with curdled Rice: they make up Rice also in Rolls, which they wrap over with Vine-leaves or Cabbage, according to the Season, after having boil'd it in an earthen Pan cover'd close. All thro' the *Levant* they make abominable Bread with very good Wheat, for their Dough is neither kneaded nor leaven'd; yet for all this there is sometimes good Pastry enough, and made with very fine Puff-paste. Their Dishes are of Porcelain, fine Earth, or Pewter. The most common are Copper tinn'd, for *Asia the Less* abounds with Copper-mines. They tin it very neatly, and very quick; for they make the Dish red-hot, and strew Sal Armoniac upon it, and then rub the Tin over it, and polish it with a Burnisher. This Tin adheres to the Copper so well, that their Vessels do not lose it so easily as ours.

When the Hour of eating is come, they spread a piece of black *Spanish* Leather upon the Ground, or the Sofa, according to the Number who are to eat. They who love Neatness, lay it on a Table of Wood, half a Foot high, upon which they set a wooden Bowl with Plates of Rice and Meat. The Master of the House says the ordinary Prayer, *In the Name of God Almighty and Merciful, &c.*  
One

One Napkin of blue Linen is handed round the Table, and serves all the Guests; and they have one wooden Ladle among them with a long Handle, which helps to sharpen their Appetite to the Rice. Meat and Fruits are also produced, and cold Water is never omitted at the Close of the Treat. We have rose from Table sometimes with our Belly perfectly frozen; but to make us amends, they gave us Coffee boiling hot: and we smok'd like the rest of the Company, but it was more out of Complaisance than Pleasure. Tobacco in Smoke, taken medicinally, is good for an Asthma, for Pains in the Teeth, and for several Maladies occasion'd by Serosities, to which some are very subject. In this sense Tobacco is proper enough for the *Turks*; for their Habit of the Turbant exposes them to Defluxions, because its Thickness hinders Perspiration, and it does not cover the Ears. Tobacco also humours their Laziness: they swallow their Spittle out of Custom and out of Cleanliness, and without any Prejudice. When I went to bridle myself before Persons of Fashion, and forbore to spit, it made me Heart-sick. Decency however requires one to spit into a Handkerchief, in order to save the Carpet upon the Floor, or else one must sit at one Corner, and take up the Carpet, and spit upon the Boards.

The first time we were obliged to lodge among the *Turks*, we were puzzled sufficiently to know where we should lie. Our Host had only one Hall where we eat, one small Kitchen just beside it, and another Chamber which belong'd to his Wife: this was evidently not intended for us: and besides, there was neither Bed, Couch, Bench, nor Chair to be seen (for the *Turks*, of all People in the World encumber a Room the least with Moveables) when at once a Slave drew out of a Cup-board in the Wall all the Materials for making our Beds. To  
make

make three Beds, he spread three Quilts, very scanty and very hard, upon the Board we had eat upon, and upon these he laid three Cloths, and then a second Cloth upon every one; but, according to the Fashion of the Country, the last Cloth was sew'd to the Counterpane, lest it should slip off in the Night. Every Bed had also its Pillow; and when we rose, the same Slave folded up the Baggage in a Moment, and put it into the Cupboard; and all this was done as swiftly as one can shift the Decoration of an Opera.

The Idleness in which most part of the *Turks* live, obliges them to seek out for Amusements, which is the properest Term on this occasion. When they play together, it is only to pass the time, as they say, and not to win Money. *Mahomet*, who had nothing in view but the Peace of Families and the publick Tranquillity, has given them good Principles about this Subject. *Abstain*, says he, *from playing at Games of Hazard, and at Chess: these are the Inventions of the Devil, to cause Division among Men, to divert them from their Prayers, and hinder their calling upon the Name of God.* As to Chess, they do not obey his Injunction, but they understand neither Cards nor Dice: they play sometimes at Drafts. The *Mancala* is their favourite Game: it is a Table with two Leaves like a Draft-board, and six Spots on a side: they play two at a time, and each has 36 Men, which he ranges on the Spots on his side.

The most ingenious Mussulmen employ themselves in reading the Alcoran, and the Commentators upon it. Others take to Poetry, in which they are said to do very well; nor am I surpriz'd at it, for the Blood of the finest Genius's *Asia* and *Greece* has formerly produced, runs in their Veins, or at least they are under the Influences of the same Heaven. Some *Turks* delight in Musick,  
and

and spend the whole Day in playing upon an Instrument without being tir'd, tho' they only repeat the same Tune. The *Dervises* are great Musicians and great Dancers; but I must first mention the Lawyers, before I speak of the Religious.

The Mufti, who is at the head of the Lawyers, is chief of their Religion, and the Interpreter of the Alcoran. He is nam'd by the Sultan, and seldom depos'd. The Sultan chuses a Man of Probity, learned in the Knowledge of the Law, and whose Reputation is establish'd. By this Choice he becomes the most respected Officer of the Empire: he is the Oracle of the Country, and they stand to all Decisions, which he makes only by *Yes* or *No*, which he writes under the Question propos'd. For this he has three Officers; one who states the Question well, after having disentangled it from the Difficulties which might obscure it; the other copies it out, and the third applies his Master's Seal to it, when he has given his Answer. This Answer removes all Difficulties: there is no Appeal, and the Matter is ended for ever. When it is about Peace or War, the Death of great Officers, or some Affairs relating to the Good of the Empire, the Sultan proposes the Point to him in Writing, in a form of a Doubt, and without naming the Person; as thus, *What ought to be done in such a Case?* It concerns the Mufti to be circumspect, for many times he is consulted only out of Formality, and is depos'd, if he does not answer according to the Prince's Pleasure. Sultan *Morat* having to do with a stubborn Mufti, demanded of him fiercely, *Who was it made thee Mufti?* Your Highness, he reply'd. *Very well*, said the Sultan, *since I was able to clothe thee with that Dignity, am I not able to strip thee of it?* It is not said what the Mufti return'd, but he



was degraded. There have been several Mufti's, who have sign'd the Deposition and the Death of the Emperors, who put them into their Places.

Tho' they persuade People that the Alcoran is a perfect Book, they do not forbear to give different Interpretations to the Law, according to the Time and the Occasion. The Grand Signior presents the new Mufti with a Vest of great Price furr'd with Sable, and with his own Hand puts into his Bosom a Handkerchief full of Sequins. This Present and the Vest are valued at two thousand Crowns. He also assigns him a Fund of about twenty five Crowns a Day, which is generally rais'd upon some Mosque. The Bassas who are at the Court, and the Ambassadors and Residents also make him a considerable Present, when they go to wish him Joy of his Promotion. In a word, the Mufti is the only Officer whom the Grand Signior salutes with Respect. He never refuses him Audience, and advances several Steps to receive him. The Grand Visier rises up to none, nor goes to any Person besides the Mufti. The Visier takes the left Hand of him, which is the Sword-side, and the most honourable Place among the Professors of Arms, because, they say, those who are on their right Hand, are under their Sword; but the Mufti and the Cadilesquers are very well content to take the right Hand, which is the Place of Honour among the Men of the Law: there is also never any Dispute between them. See here, how the Fancies of People are satisfy'd. If the Mufti is depos'd by the Intrigue of his Enemies, in order to place one of their own Faction in so advantageous a Post; he has the Disposal given him of some Employments of Judicature, which bring him in a very noble Revenue. But if the Mufti was guilty of High Treason, or any enormous Crime, it would be in vain for him

to say the Law forbids him to be put death ; for he would be degraded, and sent to the *Seven Towers*, and there be pounded alive in a Mortar.

After the Mufti, the Cadilefquers are the Officers of Justice the most honour'd in the Empire. Next are the *Moula* or *Moula-cadi's*, call'd Grand Cadi's, and the Cadi's or ordinary Judges. Among the Cadilefquers, or chief Judges, he of *Europe*, or *Romania*, is the First ; he of *Asia* or *Anatolia* the Second ; and he of *Egypt* the Third. The Cadilefquers do the Business of the Cadi in his absence : they very often come to be Mufti's, and apply themselves strictly to the Study of the Alcoran, which is their civil and religious Code : they are also stil'd Judges of the Army, because the Soldiers are judg'd only by them. Their Place at the Divan is at the Grand Visier's side, and they appeal sometimes to them from the Sentence of the Secular Cadi : in short, their Employment obliges them to have an eye upon all the Officers of Justice in the Empire. They give out the Cadi's Commissions, and those of the *Moula-cadi's* ; but for the last, they must have the Grand Signior's Consent. Upon considerable Complaints well grounded, they depose the Cadi's, and condemn them to a Fine, after they have suffer'd the Bastinado.

The Judges of the great Towns are call'd *Moula* or *Moula-cadi's* ; those of small Towns, and of Boroughs and Villages, *Cadi's*. The Administration of Justice lies wholly in the Hands of this sort of Men in *Turkey* ; and as all is corrupted at present, the Mufti is Pensioner to the Cadilefquers, the Cadilefquers to the *Moula*, the *Moula* to the Cadi's, and the Cadi's to the People. Every Cadi has his Serjeants before him, to summon with a loud Voice those who are accus'd. If he who is summon'd, fails at the Hour appointed him,

him, they grant to the other Party all he desires. It is commonly to no purpose to appeal from the Sentence of the Cadi, for a Process is never form'd over again: the Sentence would also be perpetually confirm'd, because the Cadi form'd it, as he understood it; and it is by this he commits horrible Abuses. However, the Cadi's are sometimes cashier'd; and if the Injustices they have acted, are flagrant, they are punish'd, but the Law forbids the putting them to death. These Officers have been known at *Constantinople* ever since about 1390. for *Bajazet I.* obliged *John Paleologus*, the *Greek* Emperor, to admit them into that City, to judge the Affairs which happen'd between the *Greeks* and the *Turks* who were settled there.

The Priests and the Religious among the *Turks* have the good luck to die in their Beds, as well as the Cadi's. The Priests commonly begin with proclaiming the Hours of Prayer in the Galleries of the Pinacles. If they carry themselves well, and have a fair Reputation, the People of the Parish present them to the Grand Visier, upon the Vacancy of the Cure; who dispatches their Presentment, after having made them read some Passages of the Alcoran, or after having laid this Book upon their Head. The Employment of the Priests is to say Prayers, to read in the Mosques, to bless Marriages, to assist the dying, and accompany the dead. To comfort the dying who have Debts which they are unable to pay, the Curate calls the Creditors together, and exhorts them to forgive them to the dying Person, or to declare before Witnesses, that they will never demand any thing of him. The Creditors, who are hard-hearted enough to refuse this Favour, are reputed very ill Men.

They wash the dead with a great deal of Care in *Turkey*: they shave them all over, and burn In-

cense about them, to drive away the evil Spirits: they bury them in a Cloth, open at top and bottom; for they imagine, that when the dead Person is laid in the Ground, two Angels come and make him get upon his Knees, to give an account of his Actions; for which reason most of the *Turks* leave a Lock of Hair upon their Head, for the Angel, who makes them thus change their Posture, to take hold on. That the Dead may be more at ease, they make a kind of Arch in the Grave, of light Planks, upon which they lay them all along. If the dead liv'd a good Life, two Angels, white as Snow, succeed to those who came to examine him, and entertain him with nothing but representing the Pleasures he shall taste in the other World; but if he was a great Sinner, two other Angels, black as Jet, torment him horribly: one, they say, strikes him into the Earth with a Club, and the other pulls him up again with an Iron Hook; and they divert themselves with this cruel Exercise even to the Day of Judgement, without discontinuing it one Moment.

*Mahomet*, who had it upon his Hands to manage the *Arabs*, has treated them according to their Taste. As their Soil is an arid, dry Desert, to comfort them, he has provided them a Paradise full of Fountains, and Gardens, and Groves impenetrable by the Sun, Parterres abounding with Flowers, and Orchards loaded with all sorts of admirable Fruits. In this charming Place flows Milk, Honey, and Wine; but it is a Wine which never touches the Head, nor disturbs the Reason. The most accomplish'd Beauties are up and down in the Walks, and are neither too easy nor too cruel. A Man shall espouse what Women he pleases, for there all sorts are to be found: their Eyes, which are as large as an Egg, shall be always fasten'd upon their Husbands, who love them



to Dotage. Their Daughters, according to this Prophet, are all pure and unspotted; and the Maladies peculiar to the Sex, are never heard of there; nor are Savine, Mercury, &c. known among them. The best thing that *Mahomet* hath said concerning the other World, is, that they must not be reckon'd in the number of the dead, who die in the ways of God, because they live in God, and enjoy his Blessings and his Love. The damned, on the contrary, are precipitated into a devouring Fire, in the midst of which their Flesh is continually renew'd, in order to augment their Punishment: they shall suffer an incredible Thirst, without being able to cool themselves with one drop of Water; and if by chance any thing is given them to drink, it will be a poison'd Liquor, which will suffocate them without killing them: and to compleat their Miseries, they shall have there no Women:

I forgot to mention, that before they bury their dead, they expose them in the House upon a Bier, under a Pall of different Colours, according to the Quality of the Persons: this Pall is red for Men of the Army, black for Citizens, and red for an Emir or a Cherif: the Turbants which are laid upon the Bier, are of the same Colour with the Pall. The Priests go before the Train, and pray for the deceas'd; the Poor follow with the Slaves and Horses. There are also Mourners, as well as in the Interments of the *Greeks*: these make a mad sort of Musick along the Street while the Body is burying, and after it is bury'd: they cover the Grave with certain Planks, upon which they throw what Materials they find thereabout. After this the Men retire, and the Women stay there some time: then the Priests advance to the Grave to listen, in order to inform the Relations if the deceas'd makes a good Defence when th

Angels question him: they take care enough not to say he was confounded, because they are well paid when they tell good News. The Women often go to pray upon their Husbands Graves, but it is always in open Day, and never by Night, for fear some Adventure should befall them, like that of the *Ephesian* Matron. They sometimes carry Victuals to eat in the Cemeteries, especially on a Friday: some believe this eases the dead; but the more reasonable say it is done to draw the Passengers thither, to pray to God for the deceas'd.

One of the principal Reasons which causes the *Turks* to bury the dead in the Highways, is, to excite Passengers to wish them well; and the Wish is generally, *That God would deliver them from the Torments which the black Angels make them suffer.* They set up two great Stones at each end of the Grave for Persons of Distinction: that at the head shews the Difference of Sex, by a Turbant or a Bonnet; and it is in this sort of Work that the Carvers of *Constantinople* and the chief Towns of the Empire are employ'd: the Epitaph is engrav'd upon the other Stone. The Master-piece of the chief Artists is to make a Tomb for the Grand Signior; in which notwithstanding, they succeed very ill, for they bestow Pains and Labour without any Skill or Taste. They commonly dig among the Ruins of the antient Towns to search for pieces of Pillars, or some old Marbles, to make Grave-stones of. They who take pleasure in Inscriptions, should not neglect to visit the Cemeteries, because the *Turks*, the *Greeks*, and the *Armenians* carry the finest Marbles thither. The Cemeteries are of a prodigious Extent, for they never bury two Persons in the same Grave; and the Ground they take up about *Constantinople*, if it were till'd, would bear Corn enough to feed that  
great

great City for half the Year; and there is Stone enough in them to build a second Wall round it.

I am not acquainted well enough with the *Turkish* Religious; to make a particular Description of the different Orders among them; for I have seen none but those they call *Dervises*. These are the chief Monks, who live in a Body in Monasteries under a Superior, who applies himself principally to Preaching: they make a Vow of Poverty, Chastity, and Obedience; but they easily give themselves a Dispensation from the two former, and quit their Order also without Scandal, to marry when the Humour takes them. It is a Maxim with the *Turks*, that a Man's Head is too light and giddy to continue long in the same Disposition. The General of the Order of the *Dervises* resides at *Cogna*, which was the antient *Iconium*, the Capital of *Lycaonia* in the smaller *Asia*. *Ottoman*, the first Emperor of the *Turks*, erected the Superior of the Convent of this City into Chief of the Order, and granted great Privileges to this House. They say it holds above five hundred Religious, and that their Founder was a Sultan of the same Town, call'd *Melelava*, from whence they came to be call'd *Melelevi's*: they have this Sultan's Tomb in their Convent.

The *Dervises* who wear Shirts, have them, by way of Penitence, of the coarsest Cloth they can get; and those who wear none, have a woollen Vest next their Skin, of a brown Colour, made at *Cogna*, and which reaches a little below the Calf of the Leg: they button it when they have a mind, but most part of the Year they go open to their Skin as low as their Girdle, which is generally of black Leather. The Sleeves of this Vest are as large as our Women's Shifts in *France*; and upon this they wear a sort of Cassock or Cloke, the Arms of which come no lower than the El-

bow. These Monks go bare-legg'd, and sometimes they use the common Slipper: upon their Head they have a Bonnet of Camel's Hair of darkish white, without any Brims, and made in the Form of a Sugar-loaf, but rounded at top like a Dome: some roll a piece of Linen about it, to make a Turbant of it.

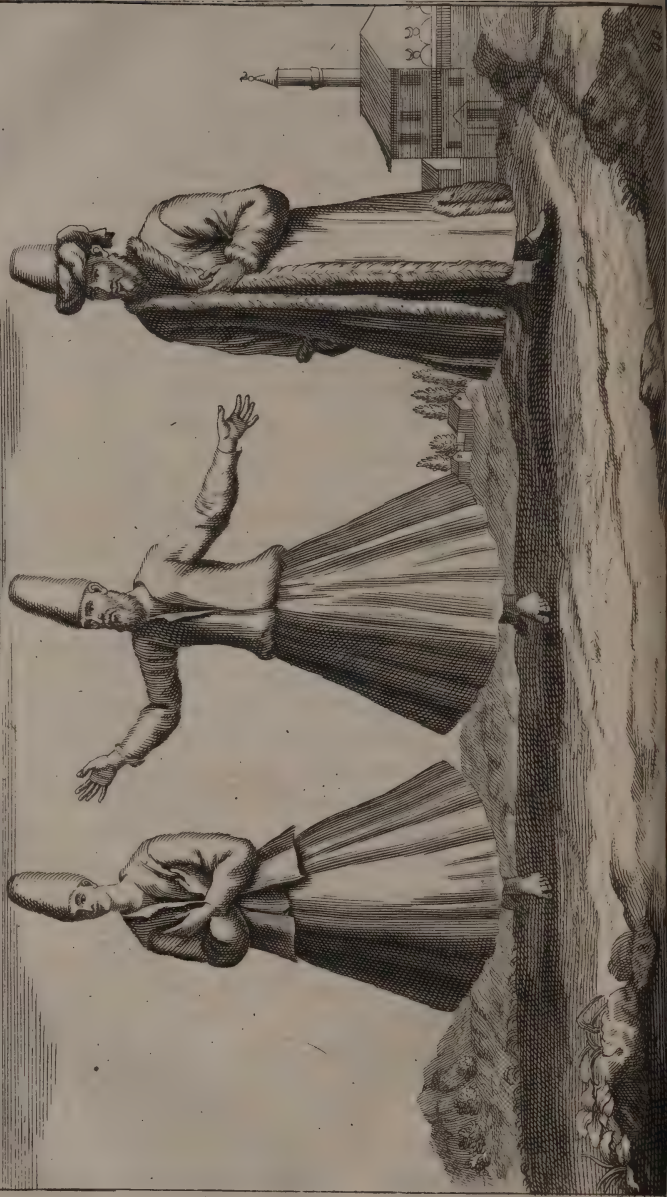
In the presence of their Superiors and Strangers these Religious observe an affected Modesty, turning down their Eyes, and keeping a profound Silence: but in other Points they are said not to be so modest, for they are great Drinkers of *Aqua Vitæ*. The Use of Opium is more familiar to these than to other *Turks*. This Drug, which is Poison to them who are not accusom'd to it, and a small Dose of which would kill other People, throws the Dervises, who take it by Ounces at a time, into a Gayety equal to what Men have, who drink a plentiful Quantity of Wine. A pleasing Fury, which one may stile Enthusiasm, succeeds this Gayety, and makes them pass for extraordinary Persons, if one is ignorant of the Cause: but as their Blood is too much attenuated by this Drug, it occasions a considerable Discharge of Serosity in the Brain, and so casts them into a Slumber, and they lie a whole Day without stirring a Hand or Foot. This kind of Lethargy seizes them every Thursday, which is their Day of fasting; during which they dare not eat, according to their Rules, tho' it be after Sun-set.

The Dervises value themselves much upon their Politeness. Their Beards are very clean and well comb'd: and their Verses never turn upon the Women, unless it is upon those whom they hope to see one Day in Paradise. They are no longer such Fools, as to cut and slash their Bodies, as they did formerly; for now they scarcely raze the Skin: however, they burn themselves sometimes on the  
side





*A Dance of Devils*



side of their Heart with small Wax-candles, as a Mark of their Tenderneſs to the Object of their Love. They draw the admiration of the People by handling of Fire without being burnt: they will hold it alſo in their Mouth a good while, like our Mountebanks. They perform a thouſand Feats of Activity, and play with the Jugler's Box ſurprizingly. They pretend to charm Vipers by a ſpecifick Virtue adhering to their Clothes, and are the only *Turks* who travel into the *Eastern* Countries: they go into the Mogul's Dominions, and thereabouts, picking up Alms in abundance, and always take care to make their Meals at their Religious Houſes which lie in their way. Muſick is one part of their Study: their ſinging ſeem'd to us to be very ſad, and yet harmonious; and tho' it is forbidden by the Alcoran to praife God with Inſtruments, yet they have ſet it on Foot in ſpite of the Edic<sup>t</sup> of the Sultan, and the Perſecution of the Bigots.

The principal Exerciſes of the Derviſes are to dance upon Tueſdays and Fridays; and this Comedy is preceded by a Preachment by the Superior of the Convent, or his Sub-delegate. Their Morals, they ſay, are good, and may be of excellent uſe to Perſons of any Religion. The Women, who are baniſh'd from all publick Places where the Men reſort, are permitted to attend theſe Preachments, and never fail to be preſent. During the time, theſe Religious ſit within a Baluſtrade, upon their Legs, with their Arms acroſs, and their Hands turn'd down: after the Sermon, the Singers, who are placed in a Gallery, which ſerves for an Orcheſtre, ſtrike up their Voices to the Fifes and Tabors, and ſing a very long Hymn. At the ſecond Stanza the Superior, in a Stole and a Veſt with hanging Sleeves, claps his Hands; at which Signal the Monks get up, and having ſa-

luted him with a profound Reverence, begin to turn round one after another, and whirl about so swiftly, that the Doublet they have upon their Vest, flies out, and spreads just like a Tent, in a surprizing manner. All these Dancers form a great Circle as merry as can be; but at the first Stroke or Signal of the Superior, they give over, and return to their first Posture as calmly as if they had never mov'd. They repeat this Dance at the same Signal three or four times, the last of which is much the longest, because the Monks are then well in Breath; and by a long Habitude, they finish this Exercise without being giddy. As much Veneration as the *Turks* have for these Religious, they don't suffer them to have many Convents, because they never esteem such Persons as do not beget Children. Sultán *Morat* design'd to extirpate the Dervises, as a sort of Men usefess to the Republick, and for whom the People had too much Consideration; but he contented himself with confining them to their Convent of *Cogna*. They have also a House at *Pera*, and another upon the *Thracian Bosphorus*. We heard their Preachment in their Convent at *Prusa* in *Bythinia*, and saw them dance with a great deal of Pleasure thro' the Rails of the Mosque.

The *Armenian* Merchants in our Caravan, who spoke *Italian*, explain'd to us part of the Sermon. The principal Subject was upon Jesus Christ. The Preacher declam'd against the *Jews*, but coolly, for they are never in a Transport; and found fault with the Christians extremely, for believing the *Jews* had put to death so great a Prophet; assuring us on the contrary, that he ascended into Heaven, and that the *Jews* crucify'd another in his stead.

I know not how to conclude more nobly, than by observing the Esteem the *Turks* have for Jesus Christ;



Christ; so far is it from being true, that they vomit out Blasphemies against him, as some Travelers have told us. If the *Turks* have the misfortune not to believe the Divinity of Jesus Christ, they reverence him at least as a great Friend of God, and especially as a great Intercessor before the Lord. They confess he was sent from God, to deliver a Law full of Grace; and if they treat us as Infidels, it is not because we believe in Jesus Christ, but for not believing that *Mahomet* came after him, to publish another Law, less opposite to corrupted Nature.

I am, MY LORD, &c.

L E T.

## L E T T E R VIII.

To Monseigneur the Count de Pontchartrain,  
Secretary of State, &c.

MY LORD,

*A Description  
of the Canal of  
the Black Sea.*

**B**EFORE I engage in the Description of the *Black Sea*, I beg you to allow me the Honour to give you an Account of what we observ'd as to the Canal whereby it discharges itself into the Sea of *Marmara*, which makes part of the *White Sea*, according to the Language of the *Turks*.

The Canal of the *Black Sea*, [b] or the *Bosphorus of Thrace*, begins properly at the Point of the Seraglio of *Constantinople*, and ends towards the Column of *Pompey*. *Herodotus*, *Polybius*, *Strabo*, and *Menippus*, quoted by *Stephanus Byzantinus* [c], make it 120 Stadia in length, which come to fifteen Miles: but they place the Beginning of that Canal between *Byzantium* and *Chalcedon*, and the End at the Temple of *Jupiter*, where the new Castle of *Asia* stands at present. Tho' this Difference be arbitrary, yet after Inspection of the Places, every body would, I believe, agree in my Measures. This Canal is very far from being in a right Line: its Entrance, which on the side of the *Black Sea* has the Form of a Tunnel, looks to the North-east, and is to be taken from the Column of *Pompey*, whence we reckon about three Miles to the new Castles. That of *Asia* is built upon a Cape [d] where the Temple of [e] *Jupiter the Distributer of good Winds*, is thought formerly

[b] Βόσπορος Θρᾷκιος. Polyb. & Strab. Βόσπορος τῆς Χαλκηδόνος. Herod. lib. 4. [c] On the Word Χαλκηδών.

[d] Ἀστυνόμιον Ἀρεῶ. [e] Jupiter Urius, Ὀυεῖος.

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to have been; upon which account that Place is still call'd *Joro*, by corruption, from *Jeron*, which signifies a Temple. The Castle of *Europe* is on an opposite [*f*] Cape, near which stood, in times past, the Temple of *Serapis*, mention'd by [*g*] *Polybius*. From these Castles the Canal forms a great Elbow, in which are the Gulphs of *Saraia* and *Tharabia*; and from this Elbow it runs South-east towards the Seraglio call'd *Sultan Solymán Kiofc*, five Miles distant from the Castles. After this, by another Elbow shap'd like a *Zig-zag*, the same Canal crimps by little and little to the South, till it comes to the Point of the Seraglio, where in my Opinion it ends. From this last Elbow to the Old Castles is reckon'd two Miles and a half; and thence to the Seraglio, or Point of *Byzantium*, six. Thus, according to this Computation, the whole Canal is sixteen Miles and a half long, which is not very different from the Account of the Ancients, who gain'd on the Side of *Chalcedon*, where they placed the Beginning of the Canal, what they lost between the Temples of *Jupiter* and *Serapis*, and the Column of *Pompey*.

The breadth of the Canal at the new Castles, where those Temples stood, is a Mile; and a Mile and a half, or two Miles, in some other parts. The narrowest part of all is at the old Castles, whereof that of *Europe* is upon the Rising, on which the Ancients, as *Polybius* informs us, had built a Temple to *Mercury*; for which reason it was nam'd the *Hermean Cape*. This Cape lay half way in the Canal, according to the Ancients, who, as we have already said, terminated it on one side between *Chalcedon* and *Byzantium*, and on the other at the Temple of *Jupiter*. This part is not more than 800 Paces broad, and the Canal

[*f*] Μίλτον Ακρε, Dion. Bizant.

● Εξκης. Polyb. hist. lib. 4.

[*g*] Σεραπειον τῆς

is very near as narrow a little lower at *Courichisme*, a Village built at the Foot of the Cape, which the Ancients call'd [*b*] *Esties*, whence it widens to the Seraglio for the length of a Mile, or a Mile and a half. Thus the Waters of the *Black Sea* enter with sufficient Swiftneſs into the Canal of the new Caſtles, and have free room to extend themſelves in the Gulphs of *Saraia* and *Tharabia*. From thence, without running at all faſter, they wind towards the Kioſc of Sultan *Solyman*, where they are forced to turn towards the South, without any viſible Augmentation of their Motion, except between the old Caſtle, where the Channel grows ſtraiter.

In this part (as *Polybius* remarks) beſides that the narrowing of the Canal increaſes the Swiftneſs of the Water, it is reflected obliquely from the Cape of *Mercury*, on which is the old Caſtle of *Europe*, againſt the Cape of *Candil-bachesi* in *Asia*, and returns towards *Europe* about *Courichisme* at Cape *Esties*, whence it flows through by the Point of the Seraglio. This is what *Polybius* obſerv'd in his time, that is, in the time of *Scipio* and *Lelius*, with whom he was intimately acquainted. For my part, I own I could not obſerve this Indentedneſs of Motion on this ſide the Caſtles, tho' I paſs'd the Canal four or five times; but it is certain, that upon a North Wind the Rapidity is ſo great between the two Caſtles, that no Veſſel can ſtop itſelf, nor get back again, without a Wind contrary to the Current: yet the Swiftneſs of the Waters diminſhes ſo ſenſibly, that you may go down and up, without any Difficulty, when the Winds are not violent.

Independently of the Winds, there are ſome very particular Currents in the Canal of the *Black Sea*: the moſt apparent is that which runs all along it, from the opening of the *Black Sea* to the

[*b*] *Eſias*. Polyb. hiſt. lib. 4.



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Sea of *Marmara*, which is the *Propontis* of the Ancients. Before this Current enters the Canal, it beats in part against the Point of the Seraglio, as *Polybius*, *Xiphilinus*, and after them *M. Gilles* have observ'd: for one part of these Waters (tho' the least considerable) flows into the Port of *Constantinople*, or the antient *Byzantium*, and following the Western Windings, runs into the Nook which goes by the Name of the *Fresh Waters*: nay, *Polybius* and *Xiphilinus* had a notion, that these Waters reflected, form'd that celebrated Port, which the Ancients admir'd by the name of the *Golden Horn*, upon account of the Riches it brought to that powerful City. That Portion therefore of the Canal which goes into the Port of *Constantinople*, makes a Current that follows the Turn of the Walls of the City: all the rest discharges itself into the Sea of *Marmara*, between the Seraglio and *Chalcedon*.

*Monfieur le Comte Marfilly* hath observ'd, that the two little Rivers of the *Fresh Waters* form'd a Current in the Port of *Constantinople*, from the North-west to the East, which, as it were, sweeping the Coasts of *Galata* and *Topana*, proceeds along those of *Fondoxli*, quite to *Arnautcui*, going up the Canal on the side of the Castles, in a course opposite to the great Current. When we know this, we shall not be surpriz'd that some Boats go up under favour of this little Current, while others go down by keeping in the great one. It is likely, the Stream that goes out of the Port, glancing sideways against the great Current, slides towards the North; whereas if it run against it in any other line than sideways, it would bear it along with it, or beat it back. *M. le Comte Marfilly* has also observ'd, that there is a little Current in the Corner of the Coast of *Scutari*; so that the Waters of the great Current that strike against Cape *Scutari*,

*tari*, are reflected back towards the North. According to the Observations of that learned Man; the Waters of the great Current being arrived at Cape *Modabouron*, ascend again along the Coast of *Chalcedon* towards Cape *Scutari*, and make another Sort of Current.

This Diversity of Currents has nothing in it very extraordinary. It is easy to conceive, that a Cape, which juts out too far, must strike back the Waters that run against it, in a certain Line; but it is hard to account for another hidden Current, which we shall henceforth call *the under Current*, because it is observable only in the great Canal beneath the great Current, which we may call *the upper Current*, which flows quite from the Castles to the Sea of *Marmara*. We are therefore to take notice, that the Waters which possess the Surface of this Canal to a certain depth, run from the Castles to the Seraglio. This is incontestable: but it is also certain, that beneath these Waters there is one Part of the Water of the same Canal, which moves in a contrary Direction; that is to say, goes back up towards the Castles.

*Procopius* of *Cesarea*, who lived in the sixth Century, informs us, that the Fishermen took notice, that their Nets, instead of sinking perpendicularly to the Bottom of the Canal, were dragg'd from the North towards the South, when they came to a certain Depth; while the other Part of the same Nets, which descended beyond that Depth to the Bottom of the Canal, were bent a contrary way. There is also great likelihood, that this Observation is still more ancient, for the *Bosphorus* has in all times been very famous for fishing. This Canal is call'd *Fishy* in the Inscription which *Mandrocles* caused to be set under the Picture, wherein he had represented the Bridge

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Bridge over which *Darius* march'd with his Army, when he went to fight the *Scythians*. *Procopius* tells us, that according to the Remarks of the Fishermen, the two opposite Currents, one upper and the other under, are very perceptible in that Part of the *Bosphorus*, which is call'd the *Abyss*. Perhaps thereabouts may be a deep Gulph form'd by a Rock, in shape hollow like the Bowl of a Spoon, the hollow part looking towards the Castles: for according to this Supposition, the Waters that are to the Bottom of the Canal, shocking violently against this Rock, must by such Reflection take a Determination contrary to what they had before; that is to say, they must run back towards the Castles, and consequently flow in a Line opposite to that of the upper Current. The short abode we made at *Constantinople*, would not allow us to examine into this Wonder. *M. Gilles* speaks of it as of a very extraordinary thing, and *M. le Comte Marfilly* observ'd it with great Attention; and indeed I think nothing can be more worthy of Observation. That skilful Philosopher would not venture to give his Opinion, as to the Explication of so singular an Effect; and I propose mine, only to spur on the Learned to search into the true Cause of this Phenomenon.

Neither is it easy to give a reason, why, when the *Bosphorus* discharges so little Water, the *Black Sea*, which receives so prodigious a quantity, should not become larger. That Sea, whose Extent is so considerable, besides the *Palus Meotis*, another Sea well worth notice, receives more Rivers than the *Mediterranean*. Every body knows, that the greatest Collections of Water in *Europe* fall into the *Black Sea* by means of the *Danube*, into which run the Rivers of *Suabia*, *Franconia*, *Bavaria*, *Austria*, *Hungary*, *Moravia*, *Carinthia*, *Croatia*, *Bosnia*, *Servia*, *Transylvania*,  
*Wallackia*.

*Wallachia*. Those of *Little Russia* and *Podolia* run into the same Sea by the means of the *Niefter*. Those of the Southern and Eastern Parts of *Poland*, of *North Muscovy*, and of the Country of the *Cossacks*, come into it by the *Nieper* or *Boristhenes*. Do not the *Tanais* and *Copa* pass into the *Black Sea* by the *Cimmerian Bosphorus*? The Rivers of *Mengrelia*, whereof the *Phasis* is the chief, empty themselves also into the *Black Sea*, as do likewise the *Casalmac*, the *Sangaris*, and the other Rivers of *Asia Minor*, whose Course is to the North. And yet the *Bosphorus* of *Thrace* is not comparably equal to any one of the great Rivers we have here named. It is also certain, that the *Black Sea* does not increase; tho' according to the Rules of Physicks, a Reservoir should grow fuller, when its Discharge is not answerable to the Quantity of Water it receives. The *Black Sea* must therefore empty itself as well by subterranean Canals, which perhaps may run through *Asia* and *Europe*, as by the continual Expende of its Waters, which soak into the Ground, and flow far away from the Coasts. This kind of Transpiration is like that of the Body of Animals, which, according to *Sanctorius's* Computation, is much more considerable than any made by the most sensible Evacuations.

Supposing the *Black Sea* to have been a mere Lake without any Discharge, form'd by the Concourse of so many Rivers, it could not possibly empty itself, according to the Conformation of the Place, any otherwise than by the *Thracian Bosphorus*: the Mountains that are between the *Black Sea* and the *Caspian*, opposed its Passage to the East. The Waters of the *Palus Meotis* fall into the *Black Sea* on the Side of the North, instead of allowing those of the *Black Sea* to fall in upon them. The Rivers of *Asia* repel the  
*Black*



*Black Sea* from the South to the North. The *Danube* drives it from its Mouths on the West. There was therefore no place but this Corner, which is to the North-east above *Constantinople*, where it could work away the Earth without opposition, between the Light-house of *Europe* and that of *Asia*. Neither could it discharge itself on the Side of either of those Light-houses, the Coasts there being very dreadfully steep: so that the Waters of the *Black Sea* were forced through a place, which consisted of nothing but Soil; and through this Soil it was that they began to dig themselves a Canal, by pouring upon it in front with a Column that soak'd through the Earth, and carry'd it away at several shakes. According to this Hypothesis, the Waters first made themselves a passage in a straight Line between the two Rocks where the new Castles now stand, and soften'd the Ground of the first Elbow, where now we see the Gulphs of *Saraia* and *Tharabia*, and were then compell'd to remain some time in a Basin edg'd with very high Rocks; but their natural Disposition afterwards made them descend to the Kiosk of *Solyman II.* and from thence their Determination being alter'd by the Interruption of new Rocks, they form'd the second Elbow of the Canal, the Earth whereof gave way to the South.

This Route was certainly traced out by the Author of Nature; for according to the Laws of Motion by him establish'd, the Waters always throw themselves that way where they find least opposition. Those of the *Black Sea* continu'd then to wash away the Earth that lay between the two Rocks where the old Castles are, and by this means carry'd their Canal quite to the Point of the Seraglio, the bottom of which is a living Rock, not by any means to be shaken. This large Heap of Waters did probably throw down

at once the Dike of Earth that remain'd between *Constantinople* and *Cape Scutari*, and so discharged itself into the Sea of *Marmara*.

At this time, if we may judge by appearances, happen'd the great Inundation spoken of by *Diodorus Siculus* [i], one of the most faithful Historians of Antiquity. That Author informs us, that the People of *Samothracia* [k], a considerable Island situated to the Left of the Etrance of the *Dardanelles*, perceiv'd the Irruption that the *Pontus Euxinus* made in the *Propontis* by the Aperture of the *Cyanean* Islands; for the *Pontus Euxinus*, which was then look'd upon to be a great Lake, was so swell'd by the discharge of the Rivers which run into it, that it overflow'd into the *Propontis*, and drown'd part of the Cities on the Coast of *Asia*, which undoubtedly was lower than that of *Europe*. But notwithstanding this Situation, the Waters mounted to the very tops of the highest Mountains of *Samothracia*, and changed the Face of the whole Country. The Islanders had still the Tradition of it among them in the time of our Historian, who thereby has preserv'd us one of the finest Observations in all Antiquity; for it is certain this Alteration happen'd long before the Voyage of the *Argonauts*, and those Heroes undertook that Voyage but 1263 Years before Christ. This being so, what we just now propos'd, as a philosophical Conjecture, becomes an Historical Truth, and must convince us, that the great Passage of the *Propontis* into the *Mediterranean* was made long before by the same Mechanism.

It is very probable, that the Waters of the *Propontis*, which anciently might be nothing but a Lake form'd by the *Granicus* and *Rhyndacus*, finding it more easy to work themselves a Canal

[i] Biblioth. Hist. lib. 5. p. 322.

[k] Sanmandraki.

by the *Dardanelles*, than any other way, spread themselves into the *Mediterranean*, and wash'd away the Flesh of the Rocks (if we may be allowed such an Expression) by melting the Earth from them. The Islands of the *Propontis* are no more than the Remains of the Rocks which the Waters could not dissolve; as also were those which made so much noise anciently by the name of the *Cyanean Islands* of *Europe* and *Asia* at the Mouth of the *Black Sea*. The Islands seem to be so many Nails drove into the Globe of the Earth, and of which the Mountains are as it were the Heads.

But what Changes did not the Islands of the [l] *Egean Sea* undergo, by the overflowing of the *Euxine*, and more especially those which lie, as it were, in a right Line; since that of *Samothrace*, adjacent to the Canal, was so overwhelm'd with its Inundation, that the Inhabitants were at their wits end [m]? The Fishermen, when the Waters were abated, would frequently draw out with their Nets Chapters of Pillars, and other Limbs of Architecture. Considering what violent work the Waters made in the Sea of *Greece*, can it be thought strange in the Historians and Poets of old to give out, that several Islands of the *Archipelago* sunk to the bottom, and new ones sprung out of them? Peradventure the famous *Delos* appear'd then for the first time, and the People of the neighbouring Islands gave it that Name, which signifies *Manifest*. And yet most of the antient Authors are look'd upon as so many Dotards, and Tellers of old Wives Fables. How many Colonies must needs have been settled after such a Devastation! and how do we know whether the Works of those, who gave an account of these Revolutions, are extant, as well as those of *Diodorus*?

[l] Archipelago.

[m] Diod. Sic. Biblioth. ibid.

Those Passages in *Pliny*, which seem to us to be most incredible, are perhaps the best Pieces of many Authors who wrote of these Matters, and whose other Writings are lost.

I ask your Lordship's Pardon, if I dwell a little longer on the Subject of Philosophy: The Example of a learned Minister, to whom the World is beholden on many accounts, has put me out of my way: not that I mean to follow him in every thing; for as great an Admiral as he was, and as much us'd to the Sea, I can't help thinking he took the Formation thereof in a Sense diametrically opposite to what is consonant to Nature. He was of opinion, that the Ocean, by its Impetuosity, having dismember'd the Mountain of *Calpe* from the Lands of *Africa*, pour'd itself into that vast Space now the *Mediterranean*: that this Sea afterwards penetrating notherly, produced the *Propontis* or Sea of *Marmara*, the *Black Sea*, and the *Meotic Lakes*. But independent of *Diodorus's* Observation, if we consider the Formation of things *gradatim*, is it not more reasonable to look upon the *Meotic Lakes*, the *Black Sea*, the *Propontis*, and the *Mediterranean*, as so many huge Lakes of Water form'd by multitudes of Rivers disburdening themselves into them, than to fancy them the Expansions of the Ocean? What could become of the Waters which were gathering day and night in the same Basins? Doubtless they form'd Lakes of a prodigious Extent, which at length would have cover'd all the adjoining Lands, had they not broke down their Dykes in the manner before-mention'd.

'Tis there for certain that the Waters of the North do fall into the *Mediterranean* thro' the *Bosphorus Cimmerius*, the *Bosphorus Thracius*, and the Canal of the *Dardanelles*, which, according to the Idea of the Ancients, is another sort of *Bosphorus*;



*phorus*; that is to say, an Arm of the Sea, narrow enough for an Ox to swim over. The *Mediterranean* discharges itself into the Ocean at the Straits of *Gibraltar*, where by good Fortune it was easier for the Water to scoop itself a Canal, than to overspread the Lands of *Africa*. The All-wise God had left this Opening between Mount *Atlas* and that of *Calpe*; the Plug, as one may say, only wanted to be pull'd out. Perhaps the terrible Irruption which was then made into the Ocean, either sunk or carried away that famous Isle of *Atalantis*, which *Plato* [n] describes beyond the Coast of *Spain*, and *Diodorus Siculus* [o] beyond that of *Africa*. The *Canary* Islands, the *Azores*, and *America*, may be (for ought we know) in the same Predicament: where then is the Wonder they should be peopled by the Descendents of *Adam* and *Noah*, or that their Inhabitants should use the same Weapons as the antient *Asiaticks* and *Europeans*, namely, Bow and Arrow?

*Pliny* had therefore better stick to the Opinion of some Authors who were not unknown to him, and who, as he himself confesses, brought into the Ocean the Waters from the North to the South. How shall we judge of the course of stagnant Water, the *Saone* for instance, or *la Marche*, but by their Currency under the Arches of their respective Bridges? Now in the *Bosphorus*'s before-mentioned, this Currency is apparent. There is but one Circumstance which can favour *Pliny*'s Opinion, and that is, the Saltness of the Water in all Seas. It is impossible to account how these large Lakes we are speaking of, and which are form'd by nothing but the Accession of fresh-water Rivers, should be endu'd with this brackish Quality. But besides the Ocean's communicating with the *Me-*

[n] In *Tim.* tom. pag. 24. Edit. *Henric. Steph.* [o] *Biblioth. Hist. lib.* 5.

*diterranean*, it is certain, that the Water of the *Black Sea* is far less briny than that of our Seas; besides, all round the *Black Sea*, the Land is full of fossile Salt, which is continually melting into it: this Salt, mix'd with a certain Portion of Sulphur accruing from the Oil of the Fishes, which are there constantly putrefying, heightens this degree of Saltness, and imparts that tang of Bitterness so sensible in Sea-water. The *Caspian Sea*, for the same reason, is as salt as other Seas, tho' it looks to be only a Pool, which receives nothing but fresh Water continually running into it.

Before we return to the Canal of the *Black Sea*, it will not be amiss to take notice, that *Polybius's* Prophecy is not fulfill'd. He, good Man, fancy'd that the *Euxine Sea* would one day become a Morass, and that very suddenly too; because, said he, the Mud and Sludge which is carried thither by the Rivers, must form a Bar capable of choking up the Mouth of it, as happen'd to the *Danube* in his time. 'Tis well for the *Turks*, who enjoy great Advantages from their Trade to the *Black Sea*, that the *Bosphorus* is still open, and perhaps wider than formerly it was. Come what will come, there's no need to fear any such thing: a Bar never comes but at the Mouth of such Rivers, whose Waters are beaten back to Land by the Surges of the Sea, and by the Tides. There's nothing in this Canal to give the Waters of the *Black Sea* a retrograde Motion: on the contrary, 'tis an evacuating Passage, thro' which the Water glides of itself; and being ever and anon pinch'd, as it were, and contracted by the Defiles of the Land, acquires a Velocity, and sweeps away whatever may oppose its Progress. As for the Tides, *Strabo* has observ'd there were none at all in the *Bosphorus*; and Count *Marsilly* takes notice that they were not perceptible. As rapid as  
this

this *Bosphorus* is, it is sometimes frozen over. *Zonaras* writes, that in the Reign of *Constantine Copronymus* there happen'd so severe a Winter, that People walk'd upon the Ice from *Constantinople* to *Scutari*; nay, that it bore Carts too. In 401, the *Black Sea* itself was frozen for twenty Days; and when the Weather broke, such Mountains of Ice pass'd by *Constantinople*, as frighted the Inhabitants.

In the Summer-time both Sides of the *Bosphorus* afford a delicate Prospect. The Villages and Pleasure-houses dispers'd among the Forests make a very delightful Landskip, diversify'd with little Hills cover'd over with Coppices. The Letter I wrote containing an account of *Constantinople*, concludes with a Description of the Pavillion call'd *Fanari-kiosc*. I am now going to give a Description of the *Asiatick* Coast, from the Canal of the *Black Sea*, up as far as the Light-house beyond its Mouth; after which I shall pass over to the Light-house and *Pompey's* Pillar, on the side of *Europe*; and so coasting along the said Canal, return again to *Constantinople*.

I could no where have met with better Guides upon this Canal, than *Dionysius Byzantinus* a Greek Author, and another that was a *Frenchman*. The Description which the former has given of the *Thracian Bosphorus*, is exact to a nicety. An Edition of it from the Manuscripts in the *Vatican*, and the King's Library, has been promis'd us by *Holstenius* and *M. du Cange*; but they have not had leisure to be as good as their words. *M. Gilles*, my other Guide, and a *Frenchman*, has with wonderful Accuracy confirm'd upon the spot the Description made by *Dionysius*, not forgetting the Name of the smallest Rock. I hope your Lordship will approve of the Plan of the *Bosphorus* I send you: it is drawn according to the Rules, the Distances well mark'd, and no considerable Fault, that I know of, in the Position of Towns.

I thought it necessary to add to the old *Greek* Names those given them by the *Turks*, in order to illustrate the Observations made by *Diomysius* and *Gilles*. The first is thought to have liv'd about the time of *Domitian*; the other was of the Diocess of *Alby*, and dy'd at *Rome* in 1555, after he had travell'd into *Asia* and *Africa* by Order of *Francis I.* to make Collections of Manuscripts and antique Monuments.

To begin a Description of the Canal of the *Black Sea*, we must resume that of *Constantinople*, which concludes at *Fanari-kiosc*, built on the Cape of *Chalcedon*. To the East of this Cape is one of the Ports which the Ancients call'd *Eutrope*, where the Children of the Emperor *Maurice* were put to death by order of *Phocas*, who dethron'd him in the beginning of the 7th Century. The Emperor's Widow and her three Daughters had their Heads struck off five Years after. It looks as if this Port was pre-ordain'd for the Butchery of this unhappy Family. The Emperor *Justinian* caus'd it to be repair'd in a manner becoming his Greatness of Soul.

Passing the Port of [p] *Eutrope*, you double the [q] Cape of *Modabouron*, which terminates the Peninsula, on whose Isthmus the famous City of *Chalcedon* stood. I am prone to believe that this Cape went heretofore by the Name of *Herea*; for *Stephanus Byzantinus* places it over against that Town, and quotes some Verses of *Demosthenes* of *Bitkynia*, who assigns it the same Situation. The Coast of *Calamoti* extends beyond the Cape, and is so call'd from a Church of *St. John Chrysostom*, built in a Morass full of Rushes [r]. The other Port of *Chalcedon* is on the same Coast on the bending part of the Isthmus facing the West, and

[p] Port of Irene.

[q] Port of Chalcedon or Calamoti.

[r] ὁ Κλάμος, Russh.



consequently the City of *Constantinople*. The Emperor *Justinian* had expended immense Sums in forming Jettees, to hinder the entring of more than one Ship at a time: of these Works there is nothing now left but the Foundations. This shews how injudicious they were, who made choice of this place for the building of *Chalcedon*, since they were forced to make two artificial Ports, whereas the Port of *Byzantium* is by Nature the finest Port in the World. This ill Choice occasion'd the Oracle of *Apollo*, and *Megabizes*, General of *Darius's* Troops, to call the Founders blind Buzzards: *Pliny* too gives it the Appellative of the Blindmens City.

*Constantine the Great*, had it not been for an astonishing Prodigy, had committed the like Oversight, if we may credit *Cedrenus*. The *Persians* having destroy'd *Chalcedon*, and that Emperor having order'd it to be rebuilt, as they were going to work upon it, several Eagles came, and with their Talons took away the Stones from the Workmen, and carried them to *Byzantium*. This Miracle being several times repeated, the whole Court was alarm'd: *Euphratas*, one of the Emperor's chief Ministers, assur'd him it was the Will of God he should build a Church at *Byzantium*, in honour of the Virgin. *Chalcedon* seems to have been built on purpose to embellish *Byzantium*; for when the Emperor *Valens* had caus'd the Walls of *Chalcedon* to be level'd with the Ground, to punish the Inhabitants for siding with *Procopius*, he order'd the Materials to be sent to *Constantinople*, to be us'd in that beautiful Aqueduct call'd the *Valentinian Aqueduct*. 'Tis asserted by *Ammianus Marcellinus*, that the Burghers of *Chalcedon*, among other Affronts which they pretended to put upon *Valens*, call'd him, while he  
besieged

besieged their City, *Beer-bibber* [s]. *Solyman II.* made use of nothing but the Ruins of *Chalcedon* to repair the *Valentinian* Aqueduct, and to build *la Solymania*. The settling of Posts seems to have been more antient than is generally believ'd: *Procopius* speaks this of it with relation to *Chalcedon*. The Emperors, says he, settled Posts, with Intent to gain timely Information of whatever past in the Empire. There were no fewer than five Posts a Day, and sometimes eight, with forty Horses to each Post, and as many Postilions and Grooms as were necessary. *Justinian* abolish'd these Establishments in many Places, especially those between *Chalcedon* and *Diocibiza*, which is the antient Town of *Lybissa*, fam'd for *Hannibal's* being bury'd there, and situated in the Gulf of *Nicomedia*. The same Author, the more to expose *Justinian*, advances, that he set up an Ass-post in divers Parts of the *Levant*.

*Chalcedon* at this time is a poor beggarly Place, consisting of between seven and eight hundred Houses: it goes by the Name of *Cadiaci*, or the *Judges Town*; but the *Greeks* continue to call it by the old Name. Here a general Council was held, *Anno 451*, in St. *Euphemia's* Church, where the Fathers condemn'd *Eutyches*, who deny'd there were two Natures in Jesus Christ. There is no likelihood that that Church is what the *Greeks* now make use for their Parochial Church, since we are told by *Evagrius* that it was in the Suburbs; and *M. de Nointel*, Ambassador of *France* to the *Porte*, avers, that the Remains of St. *Euphemia's* Church were a Mile from the Town, where he met with an Inscription mentioning the said Council. The Coast of *Chalcedon* abounds with Fish. *Strabo* and *Pliny* must have been impos'd upon by those who made them believe, that the *Pelamides*, or young

[s] *Sabaia, Beer.*

Tunnies,

Tunnies, turn'd aside, and sheer'd off towards *Byzantium* for fear of the white Rocks conceal'd under Water. On the contrary, the Tunny-fish of *Chalcedon* were so much in vogue with the Ancients, that *Varro*, cited by *Aulus Gellius*, ranks them among the Delicacies of the Table; and at this Day you see nothing but Tunny-fish Nets round the Town.

From *Chalcedon* you go to Cape *Scutari*, call'd antiently the *Ox*, or the *Ox Passage*: from whence 'tis plain, that Place must be considered as the beginning of the *Bosphorus*. *Polybius* speaking of the Route from *Chalcedon* to *Byzantium*, observes very justly, that there's no crossing the Sea directly, because of the strong Current between these two Cities. So again, when the same Author describes the Current of the *Bosphorus*, he says it comes from Cape *des Esties*, where *Courouchisme* now stands, and so proceeds to a Place call'd an *Ox* or *Cow*; for the Poets likewise gave out, that *Io*, *Jupiter's* Mistress, pass'd over that Strait in shape of a Cow. The Fleet of *Philip* of *Macedon*, who was besieging *Byzantium*, was beaten by the *Athenian* General *Chares* near this Cape.

That General's Wife *Damalis* was bury'd there: she dy'd during the Siege; and the *Byzantins*, in acknowledgment of the Services done 'em by her Husband, erected likewise an Altar in honour of her, and her Statue standing on a Pillar. The Place still retains the Name of *Damalis*, which signifies a Cow. *Codinus*, the Reporter of this Story, took it out of *Dionysius Byzantinus*, who has an old Inscription mentioning the Fact. The Seraglio of *Scutari* now takes up the same Spot, call'd the *Cow-cape*: I think it was *Solyman II.* built it. The Fountain of *Hermagora*, spoken of by the same Author, must be within its Compass.

Care must be taken not to confound this Cape with the Beef-market-place of *Constantinople*, often call'd by Historians simply *the Ox*, and which was in the eleventh Precinct of the City. This Market-place took its Name from a brazen Stove shap'd like an *Ox*, according to *Zonaras*, and brought from among the Ruins of *Troy*. In this Place it was that *Phocas*, by order of *Heraclius*, was burnt, after being beheaded, and depriv'd of those Parts, which had been instrumental in deflowering the Ladies of the first Quality in *Constantinople*. *Zonaras* likewise takes notice, that at the time of the Grand Revolution, when the *Comnenii* assum'd the Throne, and shut up *Nicephorus Botaniates* in a Cloister, their Party, who spar'd not even the most sacred Things, carried on their Disorders as far as the Place call'd *the Ox*; which Place, by the way, has been the Theatre of many illustrious Martyrdoms. *Codinus* tells us, that *Julian* the Apostate caus'd several Christians to be burnt in the said Stove or Furnace, the top whereof was form'd like a Bull's Head, and stood in the Place call'd *the Ox*. The holy Martyr *Antipas*, *Cedrenus* says, was consum'd to Ashes there. They also us'd to burn Criminals in the same Place.

The Tower of *Leander* is just by the Cape of *Scutari*. The Emperor *Manuel* built it on a Rock two hundred Paces from the Tower, and likewise another on *Europe's* side, at the Convent of St. *George*, for a Chain to be laid cross from one to the other, and so barricade the Canal. 'Tis observ'd by M. *Gilles*, that formerly there was a Wall built in the Sea, which occupy'd the Passage now between the Rock whereon is the Tower, and the firm Land of *Asia*: 'Tis likely this was the Work of the same Emperor: for by this means the Chain going from one Tower to the other, made it impossible for Ships to pass thro' the



the Canal of the *Black Sea*. M. Gilles adds, that this Wall was demolish'd by the *Turks*, on purpose to employ the Stones elsewhere. They call this Tower the *Virgin's Tower*, but the *Franks* the *Tower of Leander*; tho' the Loves of *Hero* and *Leander* were carried on afar off, on the Shore of the Canal of the *Dardanelles*. This Tower is square, and has in it some Pieces of Artillery: it is almost defenceless, and instead of a Garison, has only a Keeper, who picks up a few Pence among the Janizaries and Merchants of *Constantinople*, that go thither to solace themselves.

Tho' it is not a Custom with the *Turks* to rebuild ruin'd Towns, yet has that general Rule suffer'd an exception in the case of *Scutari*, burnt by the *Persians*. True it is, the *Turks* look on it as a Suburb to *Constantinople*, or as the first Baiting-place in *Asia*: 'tis also a principal Rendezvous of Merchants and Caravans from *Armenia* and *Persia*, coming to trade in *Europe*. Formerly the Port of *Scutari* serv'd as a Retreat to the Gallies of *Chalcedon*; and it was on account of its Situation, that the *Persians* aiming at the Conquest of *Greece*, made choice of it, not only for a Place of Arms, but as a Treasury or Bank, for keeping the Gold and Silver they levy'd by way of Tribute from the Towns of *Asia*. Hence it got the Name of *Chrysopolis*, or *Gold Town*, as is reported by *Stephens* the Geographer; who however adds, the most common Opinion was, that the Name of *Chrysopolis* comes from *Chryses* the Son of *Chryseis* by *Agamemnon*. *Constantine Manasses* so well describes the Situation of *Chrysopolis*, that there is no room to doubt its being the same as *Scutari*, tho' he at the same time says, that such as have taken it for *Uranopolis*, are not very wide of the Truth. This was perhaps its Name e'er the *Persians* master'd it: the latter Name, which signifies the *Heavenly City*,  
was

was no less honourable than that of the *Golden City*. Be it as it will, it was destin'd to be a Harbouring-place for Excisemen; for the *Athenians* erected therein, the first of any Nation, a Custom-house, for the gathering the Imposts laid on such as used the *Black Sea*. *Xenophon* avers they wall'd in the Town; and yet in *Augustus's* time it made no Figure, since *Strabo* calls it but a Village. At present it is a large and beautiful Town, and the only one upon the *Bosphorus* on the *Asiatick* Side. *Cedrenus* informs us, that in the 19th Year of *Constantine the Great*, *Licinius*, his Brother-in-law, after being several times beaten by Sea and Land, was taken Prisoner in *Chrysopolis*, and thence carried to *Theſſalonica*, where his Head was chopt off.

The first Town of the *Bosphorus* beyond *Scutari*, is *Coffourgé*, then *Stavros*, so call'd from a gilt Cross on the top of a Church built by *Constantine*. Next to *Stavros* you discover the Village of *Telengelcui*, which may have been the Place formerly known by the Name of *Chrysoceramus*, or the *Gilded Brick*, on account of a Church cover'd with Bricks of a golden Colour; for according to *M. Gilles*, who follows *Dionysius Byzantinus* step by step, and has set him right in some Places, *Chrysoceramus* is situated after *Stavros*, going up to the old Castles of *Asia*. *Leunclavius* makes mention of *Chrysoceramus*, and places between it and *Stavros* the Monastery of *Akimiti*, or the *Night-watching Monks*.

Before we arrive at the old Castle of *Anatolia*, we meet with two other Villages, and cross two Brooks. The first Village is call'd *Coulé* or *Coulé-bachesi*, and the other *Candil-bachesi*. *Coulé-bachesi* is on the Point which the Ancients call'd Cape *Cecrium*, and now *Cecri*, opposite to Cape *Esties*, below which is built *Courouchismé*. *Candil-bachesi* is at the Mouth of the first brook, which empties itself into the Gulph of *Napli*; and perhaps *Napli*  
comes

comes from *Nicopolis*, describ'd by *Pliny* to be hereabouts. *M. Gilles* calls this Brook the Brook of *Napli*, but the *Turks* have given it the Name of *Ghiock-sou*, or *Green Water*, as well as to that other near the Castle; so that one may almost venture to say that *Candil-bachesi* is the antient *Nicopolis* of the *Bosphorus*. *Stephanus Byzantinus* says no more than that it is a Town of *Bitkynia*: it were to be wish'd we could discover what Victory occasion'd its being so call'd. The second Brook is also call'd *Green Water*, and is the largest Stream of Water that runs into the *Bosphorus* on the *Asiatick* side. In times past it went by the Name of *Arete*, and some among the *Greeks* still call it *Enarete*: but it is proper to observe, that all the Places hereabouts are taken up with the Grand Signior's Gardens, which not only extend from the first Green Waters to these, but to *Sultan Solyman Kiosc*; and from thence they stretch till they come to the Entrance of the *Black Sea*. All the rest of the Country is set apart for the Emperor's Diversion of Hunting, and there are few Places in the World so fit for it.

It is certain, as *Leunclavius* observes, that in the time of the *Greek* Emperors there were two Castles on the *Bosphorus*; one on *Asia* side, the other on that of *Europe*; whereby the Passage of the Canal in its narrowest part was barr'd. In the Declension of the Empire they were let run to ruin, and even before that time they were look'd on rather as Prisons than Citadels. And indeed *Gregoras* affirms they were call'd the Castles of *Lethe*, or the Prisons of *Forgetfulness*, because such as were so unfortunate to be sent thither, were never thought of more. The *Turks* repair'd these Castles at different times, even before they were Masters of *Constantinople*. At present we shall only speak of that on the Coast of *Asia*.

The

The old Castle of *Asia* being situated on the narrowest part of the Canal, makes it indisputable that it was there, where *Darius*, Father of *Xerxes*, caus'd a Bridge to be made in his Expedition against the *Scythians* or *Tartars*. The Execution of this Work was committed to *Mandrocles*, a skilful Engineer of *Samos*. *Dionysius Byzantinus* avers, that the Engineer had cut a Seat in the Rock for *Darius* to sit and see the Troops march over the Bridge: 'tis not said whether this Seat was in *Europe* or *Asia*; nor is there any Possibility to ascertain it, even supposing it were still in being, because the *Turks* admit no body to come near their Castles. They neither know, nor care to know, whether there were ever such Men in the World as *Darius* or *Xerxes*: perhaps they lay their Tails in the very Place which serv'd as a Throne to the then Master of the World.

After that Prince had seen his Troops march, he ordered two large square Stones to be set up; on one were grav'd in *Assyrian* Characters the Names of the Nations that were in his Pay; the like was done on the other in *Greek* Characters. The Land Army consisted of 700,000 Men, and the Fleet of 1600 Ships; but this Army tarried in the *Propontis*, with Orders to go to the *Bosphorus*, in order to repair to the Mouth of the *Danube*, where another Bridge was built. *Mandrocles*, or *Androcles*, as some call him, was so well satisfy'd with the Liberality of *Darius*, that he caus'd a Picture to be drawn, representing the Passage of the *Persians* over the Bridge at the *Bosphorus*, in the Presence of their Prince, who, *Herodotus* says, was seated on a Throne after the manner of the *Persians*. This Piece was plac'd in a Temple of *Juno*, with an Inscription of four Verses in *Greek*, which *Herodotus* has recorded. The old Castle of *Europe* being over-against that now under Consideration,

*Darius's*



*Darius's* Army must have past between the two Castles, or a little higher up, to avoid the Violence of the Current.

The place of the old Town *Ciconium*, mention'd by *Dionysius Byzantinus*, is beyond the Castle of *Asia*; and the Place is still call'd *Cormion*, just by the Gulph of *Manoli*, where there is excellent Fish. The Coast leads to the Village of *Inghircui*, that is, the *Fig-village*. You cross a Rivulet at *Inghircui* to enter into the Gulph of *Cartacion* or *Catangium*, according to the said *Dionysius*. This Gulph, on the North, is terminated by Cape *Stridia*, or the *Oyster Cape*, for it affords admirable ones; and the *Greeks* call 'em *Ostridia*. *M. Gilles* calls this Cape the *Turks* Cape, because it is over against the Kiofc of *Sultan Solyman*, and parted only by a handfom Rivulet. This Kiofc has nothing extraordinary. These Kioscs are a sort of Pavilions with large flat Roofing, after the manner of the *Levant*, where they prefer Coolness to Magnificence. The Pavilions of the Orientals are open on all sides, and in the middle there are Jets-d'eau's. That of the Sultan is at the Entrance of a beautiful Gulph, which forms the Elbow of the Canal; where the *Bosphorus* runs indented, tho' in the Maps it is set down to be almost in a straight Line. This is the *Round Gulph* mention'd by *Dionysius Byzantinus*, or the Gulph of the Sultan, spoken of by *M. Gilles*, who remark'd on the South of it the Foundation of the famous Monastery of those Monks that spend the whole Night in Prayer; whereas *Leunclavius* places it between *Stavros* and *Telengelcui*. We must not forget, that the Cape which turns the Gulph *Castacium* to the South, makes two considerable Points: the one shuts in the Gulph on the side of the *Greater Glari*; the other, which is towards the *Little Glari*, forms the Gulph of *Placa*, shap'd somewhat like a Table. The two *Glari's*

are perhaps the Rocks which *Dionysius Byzantinus* call'd *Oxyrrhoon* and *Poryrhoon*, for the Waves make a considerable Noise about those Points.

Going up from the Pavilion of Sultan *Solyman* towards the new Castles, we meet *Beicos* or *Be-coussi*, the *Walnut-tree Village*, on which account *Leunclavius* calls it *Megalo-carya*. The fine Stream that flows into it, and its advantageous Port, give some ground to suspect that this is the Place where *Amycus*, King of the *Bythinians*, kept his Court. There is no other part of this Coast that can be suppos'd to have serv'd for the Abode of so formidable a Prince, whom *Valerius Flaccus* calls the *Gyant*; and *Apollonius* of *Rhodes*, the most daring *Man of his Age*. He was not only a great Wrestler, but very skilful too at Boxing, and at that kind of Exercise which was call'd *Pugilation*, in which lay great part of the Merit of the first Heroes. Before the Invention of Iron and Arms, says *Donatus*, Men exercis'd their Valour in fighting with Hand, and Foot, and Tooth. If such Sports were to come in Fashion again, how many Porters would now be reckon'd Heroes? *Amycus* was a brave strapping Fellow, like those great Men, says the Poet, that the Earth brought forth in Anger, to oppose the Power of Jupiter; yet this dreadful Champion met with his Match. According to his usual Custom, he made an open challenge to the boldest *Argonauts* that appear'd on the Coasts of his Kingdom. *Pollux*, the Brother of *Castor*, and Son of *Jupiter* and *Leda*; *Pollux*, I say, the greatest Wrestler among the *Greeks*, vigorous as a young Lion, overthrew this Colossus, tho' his Chin was scarcely yet cover'd over with the Down of Youth. They first gave each other strenuous Pushes, like Rams that strive to overturn each other to the Ground: after the first Heaves they took their *Cestus's* in their Hands, and nothing was

was to be heard but *Blows like those of the Hammers that are made use of to break the Planks of a Ship*, according to *Apollonius's* Comparison: And in this manner the Cheeks and Jaws of the Athletes us'd to sound in those Days. Each Man drubb'd his Companion without Mercy: their Teeth were loosen'd, and at last beat down their Throats in pieces. Tho' the *Cestus* was often no more than a Thong of Leather very dry and very hard, yet it would give plaguy Thumps when artfully apply'd. Our Heroes, weary of this gentle Prelude, after having wip'd their Faces, fell to lusty Fisticuffs: it is very probable they took one another by the Collar, for the Son of *Jupiter* gave him of *Neptune* such a Squelch on the Ground, that the Bones of his Ears, tho' the hardest in all the Head, were broken with the Fall. Thus dy'd *Amycus*, who had overcome so many Strangers, and so many of his own Subjects. *Apollodorus* and *Valerius Flaccus*, who describe his Death in another manner, agree however that he dy'd by the Hands of *Pollux*.

*Amycus* was accus'd of laying traps for Strangers, and destroying them by Treachery; but the *Argonauts* forewarn'd of his Tricks, were too sharp for him: they not only accompanied *Pollux* to the Forest, which serv'd for the Field of Battle, but staid near him while the Fight lasted. It was a shame for Cousin-germans, and Sons of Gods and Goddeffes, to use one another so ungenteelly. *Pollux* was the Son of *Jupiter* and *Leda*, and *Amycus* the Son of *Neptune* and the Nymph *Melia*, the Daughter of the Ocean, a Hamadryad that presided among the Ash-trees. As for the *Cestus*, it was not always a bare single Leathern Thong; there were sometimes several of them fasten'd to a Club, and some good heavy Knobs of Lead at the end of them.

*Beicos* then, to return to our Subject, was in all probability the Capital of the Dominions of *Amycus*, and the same that was call'd the *Port of Amycus*, and which *Arrian* nam'd *Laurus insana*, or *the Laurel that turn'd Folks Brains*. That Tree, which gave its Name to the Place, and which depriv'd the Seamen of their Wits, was perhaps one of those kinds of the *Chamærbododendros*, that grow on the Coasts of the *Black Sea*, and which I shall speak of hereafter. That part of *Beicos*, which lies wholly along the Coast, is still call'd *Amya*, as if it were a Corruption of *Amycus*: it may perhaps be the Place where that Prince was buried, for there is mention made of his Tomb in ancient Authors. Be that as it will, all this Coast is so fruitful, that every Village bears the Name of some Fruit. The Village which lies above *Beicos*, before you come to the first Elbow of the Canal, is call'd *Toca*, that is, the Village of *Cherries*, situated between the Bays of *Monocolos* and *Moucapouris*, parted from each other by a small Stream, and by the *Turkish* Cape, formerly call'd *Aetorbecum*.

A little on this side the new Castle of *Anatolia* are the Ruins of an antient Castle, on one of the Eminences, which, on the side of *Asia*, form the first Elbow of the Entrance of the *Bosphorus*: this ruined Castle subsisted in the time of *Dionysius Byzantinus*. Above the Temple of *Phryxus*, says that Author, stands a good strong Fort, in a circular Inclosure, which the *Gauls* destroyed, as they did many other Places in *Asia*. The *Greek* Emperors maintain'd this Port in repair, till the Decadence of their Empire. It is likely 'twas built by the *Byzantines* after the Retreat of the *Gauls*; for *Polybius* informs us, that the People of *Byzantium* laid out a great deal of Money to fortify that part of the Country, before they went to war with the *Rhodians* and King *Prusias*. This  
Fortress



Fortress was absolutely necessary to their Design of making themselves Masters of the Navigation of *Pontus*, and of levying Imposts upon all Merchandizes there. The Cape was named *Argyronium*, either by reason of the great Expence of fortifying it, or because it was purchas'd with a round Sum of the King of *Bythinia*; for it was specify'd in the Articles of Peace, that *Prusias* should restore to the *Byzantines* the Lands, Forts, Slaves, the Materials, and Tiles of the Temple that he had demolish'd during the War; in consequence whereof the Freedom of Navigation in the *Pontus Euxinus* is intirely restor'd, to the great Glory of the *Rhodians*. As to the new Castles beyond those Ruins, both in *Asia* and *Europe*, they were built not long ago by *Mahomet IV.* to stop the Incursions of the *Cossacks*, *Polanders*, and *Muscovites*, who came very far into the *Bosphorus*.

All the Coast is strew'd with old Materials; for the Ancients had so terrible an Idea of the *Black Sea*, that they durst not venture upon it, till they had rear'd Altars and Temples to the Gods and Goddesses of their Acquaintance. All the Strait of the Opening was call'd [*t*] *Hiera*, which signifies *Sacred Places*. Besides the Temple built on the *Asian* Coast by *Phryxus* the Son of *Athamantus* and *Nephale*, who carried the Golden Fleece into *Colchis*, the *Argonauts*, who undertook the same Voyage to fetch back that Treasure into *Greece*, did not fail to implore the Assistance of the Gods, before they trusted themselves on so dangerous a Sea. *Apollonius Rhodius*, and his Commentator, who have very well explain'd the Course of those famous Travellers, let us know, that being detain'd by contrary Winds at the Entrance into the *Pontus*, they cross'd over from the Court of King *Phineus*, which was in *Europe*, to the Coast of *Asia*,

[*t*] *Isga*.

to raise Altars and Temples to the twelve most famous Deities of those Times. According to *Timosthenes* quoted in the Commentary of *Apollo-nius*, they were the Companions of *Phryxus*, that built the Altars of the twelve Gods; and the *Argonauts* only rais'd one to *Neptune*. *Aristides* and *Pliny* make mention of the Temple of that God. *Herodotus*, according to the same Commentary, pretended, that the *Argonauts* sacrificed upon *Phryxus's* Altar. *Polybius* fancied that *Jason*, in his return from *Colchis*, had built one Temple consecrated to the twelve Deities on the Coast of *Asia*, opposite to the Temple of *Serapis*, which was on the *European* side. Tho' these Disquisitions are not very useful now-a-days, yet nothing can be more agreeable, when a Man is upon the Spot, than to recollect them in his Mind. Upon a case of necessity one might easily name the Deities so honour'd. According to the Commentator of *Apollo-nius Rhodius*, they were, *Jupiter*, *Juno*, *Neptune*, *Ceres*, *Mercury*, *Vulcan*, *Apollo*, *Diana*, *Vesta*, *Mars*, *Venus*, and *Minerva*. *Jupiter* being the most potent of the whole Gang, *Jason* made his Court particularly to him, and endeavour'd to get his Favour above all the rest: Hence it is, that *Arrian*, *Menippus*, *Dionysius Byzantinus*, and *Mela*, make mention of none but the Temple of *Jupiter the Distributer of good Winds*, notwithstanding those of the other Deities were not far off, since there were as many Temples as Altars. 'Twas probable it was in this Temple of *Jupiter*, that there was placed a Statue of that God, so perfect, that *Cicero* says, there were but three such in the World. It was from the Gate of this Temple, that *Darius* had the pleasure to survey the *Pontus Euxinus*, or, in *Herodotus's* Words, *the Sea most worthy of Admiration*. We are not to imagine, as some have done, that this Temple was in one of the *Cyanean Isles*,

Isles, for the biggest of them all can but just support the Column of *Pompey*. *Herodotus* only says, that from the Bridge, which *Darius* had caus'd to be rais'd over the *Bosphorus* in the Place which we mentioned above, that King went towards the *Cyanean* Isles, to contemplate the Sea, which afforded a wonderful Prospect from the Avenue of the Temple. That Temple must therefore have been at the Village of *Joro*, a Corruption from *Hieron*, and *Joro* is close to the new Castle of *Asia*.

Going along the Coast beyond that Castle towards the Mouth of the *Black Sea*, you pass by that Place which *Dionysius Byzantinus* calls *Pantichium*, and others *Mancipium*. Afterwards you discover Cape *Coraca*, or the Cape of the Crows, which forms the beginning of the Strait: it is perhaps the Cape of *Bitlynia* mention'd by *Ptolomy*, near which was a Temple of *Diana*. Beyond this Cape you find nothing on the *Asian* Coast, that is set down in the Authors, except the *Gulph of Vines*; but yet after this you come to the famous Cape of the Anchor, so call'd, because the *Argonauts*, according to *Dionysius Byzantinus*, were here obliged to provide themselves with an Anchor of Stone. 'Tis likely *Minerva* had forgotten so necessary a piece of Furniture; she who took care of all the Rigging of the *Argos*, which was the biggest and tightest Ship that had been known on the Sea before that time. That Vessel was fit either for Sailing, or Rowing like a Gally, and every Man in her was a Hero. The *Asian* Light-house is upon this Cape, near which also are those [u] Rocks accounted so dangerous among the Ancients, that *Phineus* exhorted *Jason* not to go that way, except the Weather was very fair; otherwise, says he, *your Argos will be broken, tho' it were made of Iron*. These Rocks are only

[u] *The Asian Cyanean Stones.*

the Points of an Isle or Rock separated from the main Land by a narrow Strait, which is quite dry, when the Sea is calm, and is fill'd with Water when there is the least Storm: At such a time you can see nothing but the highest Point of the Rock, the others lying hid under Water. This is what makes the Place so dangerous, especially to those who are so rash as to pass thro' the Strait, as it seems *Phineus* advis'd the *Argonauts* to do. In those first Ages, when Navigation was scarce in its Infancy, the Seamen never durst stir out of sight of the Coast. As for us, who, I can take my Oath on't, were in no *Argos*, but in a Felucca with four Oars, we affected to keep as far off on't as we could. The *Argonauts* run the hazard; for the Historians, or rather the Poets, inform us, that their Ship stuck so fast upon those Rocks, that *Minerva* was forced to come down from Heaven to push it off with her right Hand, while she strengthen'd herself with her left against the Points of the Rocks. Topping Mariners, those *Argonauts*! And indeed *Apollonius* very judiciously observes, that their Hearts were in their Mouths till the Fright was over.

From the *Asian Cyanean* Islands you must cross over to those of *Europe*, if you would view the other Coast of the *Bosphorus* to *Constantinople* in order. These Isles then, as those of *Asia*, are properly nothing but one rough Island, the Points of which look like so many separate Rocks, when the Sea is much disturb'd. *Strabo* observ'd, that towards the Mouth of the *Pontus Euxinus* there was one little Isle on each side, whereas the antient Geographers imagin'd that there were several Rocks, as well on the side of *Europe* as on that of *Asia*, which not only floated on the Water, but swam along the Coast, and jostled one against the other. The Foundation of all this Story was nothing



thing but their Points appearing or disappearing, according as the Sea run over them in Tempests, or left them uncover'd in Calms. It was never publicly declar'd that they were fix'd, till after *Jason's* Voyage, because they were then in all probability view'd so nearly, that it was impossible to think them moveable: Nevertheless, as most People are more agreeably entertain'd with Fables than with Truth, they had much ado to throw off their Prepossession. You may see the whole Rock that is on the side of *Europe*, when the Sea is gone off: it stands up in five Points, which look like so many distinct Rocks, while the Sea is rough. This Rock is divided from the Cape of the *European* Light-house only by a little Arm of the Sea, which is empty of Water in fair Weather; and it is on the highest of these Points that they shew a Column, which they have call'd, tho' groundlessly, the Column of *Pompey*. It does not appear by any Passage in History, that *Pompey*, after the Defeat of *Mithridates*, rais'd any Monuments here; and besides, the Inscription on the Foot of this Pillar makes mention of *Augustus*. When you carefully examine the Basis and the Shaft, you must confess those two Pieces were never made for each other; one would rather imagine the Pillar had been set upon the Basis, to serve as a Guide to such Vessels as pass this way. The Column, which is about twelve Foot high, is adorn'd with a *Corinthian* Chapter; but 'tis in so steep a place, that there is no getting up to it without crawling on all four, and the Basis is generally under Water. *Dionysius Byzantinus* says, the *Romans* set up an Altar to *Apollo* on this Rock; and this Basis may be a Remnant of it, for the Festoons are of Laurel-leaves, which was a Tree sacred to that God. Perhaps, out of Flattery, an Inscription might afterwards be carv'd upon it, in praise of *Augustus*.

I know

I know not whether the Column be of Marble, or of the Stone of the Country, the Sea would not permit us to examine it closely enough. The Stone of the Country has in its greyish Colour something approaching to blue, and this was the Reason why these Rocks were call'd *Cyanean*.

If we may judge by the course of the *Argonauts*, the Court of *Phineus* [x], so famous upon account of his Misfortunes and his predictions, was at the entrance of the *Bosphorus* on the side of *Europe*. We read in *Apollonius Rhodius*, that the *Argonauts*, after having work'd thro' a violent Tempest, after parting from the Dominions of King *Amycus*, cast Anchor at the Court of *Phineus* to consult him. That Prince's Court was perhaps at *Mauromolo*, where there is a convenient Port, and a very agreeable Rivulet. May not *Belgrade*, a little Town above *Mauromolo*, be the antient *Salmydeffa*, where, according to *Apollodorus*, *Phineus* made his Residence? It is certain indeed, that the Ancients place that City beyond the *Cyanean* Isles; but as there is no Port on that Coast, and *Apollonius* saying in so many Words, that they landed at *Phineus's* Palace, which was on the Seashore; is it too bold a Conjecture, to advance, that *Belgrade*, which is naturally a Place compleatly charming, and truly worthy the Abode of a great Prince, is built on the Ruins of *Salmydeffa*, of which *Mauromolo* was the Haven?

The Description *Apollonius* gives of *Phineus*, and the Means which that Prince taught the *Argonauts* of passing the *Cyanean* Rocks, are extremely singular. *Phineus* having notice that this Company of Heroes were arriv'd at his Palace, arose from his Bed (for he remember'd *Jupiter* had decreed, that those Demi-gods should do him Service) and crept half asleep, leaning with one Hand upon a

[x] *Phinopolis*.

Stick,

Stick, and supporting himself with the other against the Walls. This good Man shook with Old Age and Weakness: his Skin, which stuck to his Bones, had much ado to hinder them from parting. In this Condition he appear'd like a Spectre at the Entrance of a Hall, where he had no sooner sat him down, but he fell asleep, without being able to utter one single Word. The *Argonauts*, who no doubt expected another kind of a Creature, were surpriz'd at such a Figure: at length *Phineus*, more intent upon his own Affairs than upon theirs, recollecting his Spirits a little; *Heroes*, says he, *who are the Glory of Greece (for I well know who you are by the Science of Divination which I possess) leave me not, I conjure you, till you have deliver'd me from the miserable Condition I am in. Can any thing be more terrible than to die of Hunger in the midst of Plenty? Those cursed Harpies snatch the Meat from my Mouth; and if they leave any thing in the Dishes, they infect it with such an intolerable Stink, that no Mortal can touch it: but it is foretold by the Oracle, that these beastly Birds shall be dispersed by the Sons of Boreas.*

*Zetbes* and *Calais*, who were of the Band, were mov'd at the Fate of that wretched Prince, and promis'd him their Assistance. Supper was immediately brought in; but the Moment *Phineus* offer'd to touch the Meat, the *Harpies* issuing from certain Clouds, among dreadful Flashes of Lightning, fell upon the Table with a surprizing Yell, and devour'd every thing there; after which they fled away, leaving behind them a Stink that almost poison'd the whole Company. The Sons of *Boreas* (who were said to have Wings) did not fail to pursue them, and had soon caught them; but *Iris* descending from Heaven, told them they must not for the World touch their Lives; that they were the Dogs of the mighty *Jupiter*: and she  
swore

swore by the River *Styx*, they should be sent so far off, that they should never come near *Phineus's* House any more. This good News was carried to the King, who, that he might be sure of the Truth, order'd what there was in the House to be brought in; and not hearing the Noise of those ugly Beasts, he laid about him lustily. By way of Acknowledgment, the good old Man then began to dogmatize, and gave our Heroes such Notices, as he thought would help to carry them thro' their Voyage without Danger. *Apollodorus* relates these Fables with other Circumstances, whereof a longer Recapitulation would be tedious. I leave it to Men of more Learning to explain the Story of the *Harpies*: Of what consequence is it to know whether they were Grasshoppers that infected *Phineus's* Lands, and devour'd his Harvests, as *M. Bochart* and the Author of the *Bibliothèque Universelle* have imagin'd? whether the Sons of *Boreas* are to be interpreted the North Wind, which drove away those Insects? whether *Phineus* was stript by his Mistresses, who reduc'd him to the last Extremity? whether the *Argonauts*, who, in all Antiquity, were accounted Heroes, were not Merchants more daring than the rest, who went quite into *Colchis* to buy Sheep to stock Greece with them? All this seems to me very obscure. But I admire the Invention of honest *Phineus*, who not having ever a Compass, any more than the *Argonauts*, advis'd them, before they ventur'd the Passage of the *Cyanean* Islands, to let fly a Dove; *If she get safe and sound over those Rocks*, quoth he, *make the best of your way with Oars and Sails, and rely more upon the Strength of your Arms than upon the Vows you may make to the Gods; but if the Dove comes back, turn tail, and march home again.* It was impossible to have hit upon a cleverer Expedient.

But



But to return to *Phineus's* Court, or rather *Mauromolo*: It is a fine Monastery of Caloyers, who pay no other Tribute than one Load of Cherries. The Story goes, that a Sultan having lost his way in hunting, near that House, and fancying the Monks did not know him, ask'd them for something to eat. The Monks, who knew well enough who he was, presented him with a piece of Bread and a Plate of Cherries, which were so good, that the Sultan exempted the Religious from the Capitation, and only ordered them to bring every a Year a Load of Cherries to the Seraglio.

There is not at present any remarkable Place between *Mauromolo* and the new Castle of *Europe*, tho', no doubt, the Ancients did not fail to give distinguishing Names to all this Coast, as steep and rugged as it is: but you cannot move a Step in any Country where the *Greeks* have had to do, but you discover some of their Names still in being.

*Here ev'ry desert Waste, and barren Field,  
Of beauteous Names will fruitful Harvests yield.*

What can be a greater Satisfaction to those that we call *Men of Erudition*, than to know that the first Nook on the right Hand, as you enter the Strait, was formerly call'd *Dios Sacra*, as much as to say, *the Sacrifices of Jupiter*? That the next Port was the Port of the *Lycians* in the first Ages, and that of the *Myrleans* afterwards? The *Lycians* were a People of *Asia*, that traded in the *Pontus*, and commonly cast Anchor in this Port. As for the *Myrleans*, *Dionysius Byzantinus* informs us, that some seditious Folks of *Myrlea* retir'd to this Part of the *Bosphorus*; and *Myrlea* was that Town of *Bithynia*, which *Nicomedes Epiphanes* nam'd *Apamea*, from the Name of his Mother *Apama*. After the Port of the *Lycians*, come other little Ports, which

which formerly took their Names from some Altar of *Venus*; for *Aphosati* seems to be a remnant of *Aphrodisium*, which *Dionysius Byzantinus* places thereabouts: and as one of these Ports was frequented by the Merchants of *Ephesus*, it is very probable this is the Port of the *Ephesians*, mention'd by the same Author. But the most remarkable thing here is a Gut of Water, whose Sand look'd like Gold, during the time that the Copper Mines, which are on this Coast, were wrought. This Water runs close to the Chapel of our Lady of the *Chestnut-trees*, at the Foot of a Mountain so much higher than the rest thereabouts, that from the Top of it you may see *Constantinople*, the *Black Sea*, and the *Propontis*. The Light that was formerly kept in a *Pharos*, built upon the Point of it, was as serviceable to the Pilots as those of the *European* and *Asian Cyanean* Islands; but they have let the Tower run to ruin. They were very much in the right in setting up Light-houses on the side of *Europe*, for the antient *Thracians* were merciless Folks. We read in *Xenophon*, that those who dwelt along the Sea-coast, had mark'd out the Extent of their Lands very critically: for before this Precaution, they us'd every Day to be at Daggers-drawing about the Wrecks that were thrown upon them, and which every Man pretended to lay Hands on. The antient *Thracians* liv'd in those dreadful Caverns that are on the Strait to the left, as you go from the *European* Castle towards *Pompey's* Column. Perhaps in these Rocks it might be, that the *Myrleans* had settled their Abode. As you pass by them, you hear such strong Echoes, that they are sometimes as loud as the Report of a Cannon, especially towards *Mauromolo*.

As to the new Castle of *Europe*, it was built by order of *Mahomet* IV. opposite to that of *Asia*. Beyond this Castle are to be seen the Ruins of an antient

antient Citadel, built by the Greek Emperors, or perhaps the *Byzantines*, to guard that important Passage, where they made Exactions upon all the Vessels that went by. *Polybius* says, there was in this Place a Temple dedicated to *Serapis*, over against that of *Jupiter*, which was on the *Asian* Shore. The first of those Temples is call'd by *Strabo*, the Temple of the *Byzantines*, to distinguish it from that of *Jupiter*, which he calls the Temple of the *Chalcedonians*. *Dionysius Byzantinus* gives the Name of *Amilion* to the Cape, which is at the end of the Strait before you enter the Gulph of *Saraia*: this is the Cape *Tripition* of the *Greeks*. *Saraia* is a Village over against the Gulf of *Scletrine*, whence you cross the River *Boujoudera*, which waters the fine Country which *Dionysius* calls the *Lovely Fields*: It is also call'd the River of the deep Gulf, because beyond *Boujoudera* the *Bosphorus* winds into that great Elbow, by which it turns to the South-east, making a kind of right Angle with the Mouth of the *Black Sea*. This deep Gulf was also call'd *Saronica*, because the Altar of *Saron*, a Hero of *Megara*, or a Sea-god, stood on the Banks of it. According to some others, the Gulph ends at that famous Rock, intitl'd, the *Rock of Justice*, of which they tell a pretty ridiculous Story, to be found in *Dionysius Byzantinus*.

Two Merchants, says he, sailing towards the *Pontus*, deposited in a Hole of that Rock a Sum of Money, and jointly agreed, that neither of them should meddle with it in absence of the other; but one of them came soon afterwards by himself, with design to steal this same Money. The Rock would not by any Means betray its Trust, and so gain'd the Name of *Equitable*. At a distance this Rock appears like a Pine Apple, with the top rising up, and hollow. This Hole was perhaps what gave occasion to the Fable of the pretended  
Treasure

Treasure hidden by the Merchants. Sailors are the fittest People in the World to invent such Tales, especially in a Calm, when they have nothing else to do.

The Town of *Tarabia* or *Tbarapia* is beneath this Rock, upon a little River, at the Mouth of which stands the Shelf *Catargo*, which afar off looks like a little Galley. The Mouth of this River forms a tolerable good Port call'd *Pharmacias*, because it was deliver'd down by Tradition, that *Medea* casting Anchor there, had brought with her out of the Ship her Box of Drugs, by means whereof she perform'd so many Miracles. Opposite to *Tarabia*, on the other side of the River, is the Valley call'd *Lino*, in which is the Gulf *Eudios Calos*, spoken of by *Dionysius Byzantinus*; but lower, as you go down towards *Yenicui*, is the Port of King *Pithecus*, mention'd by the same Author. The Coast is so steep from this Place to the Elbow that turns towards the old *European* Castle, that the Ancients fancy'd these Rocks were *Bacchantes*, upon account of the Noise made by the beating of the Waves against them. The Elbow before you come to *Yenicui*, was formerly cover'd with a Grove of Arbut, or Strawberry-trees, and was call'd *Commarodes* from *Commaros*, which signifies an *Arbut-tree*.

As for *Yenicui*, it is a Village situated on the Elbow that the Canal makes to run to *Constantinople*. *Yenicui* is a *Turkish* Word, and consequently has no relation to any antient Name, any more than *Neocorion*, which is the Name of the same Place, and means, in modern Greek, *New Village*. Beyond *Yenicui* stands *Istegna*, upon the farthest part of a little Port: this may be the *Leostenion* of *Dionysius* and *Stephens* of *Byzantium*; since the *Port of the Women*, which we are going to speak of, must be between the old *European* Castle and  
the



the *Leostenion*. Now it is certain, the *Port of the Women of Dionysius Byzantinus* is at the Entrance of the River *Ornousdera*, or of the *Stream of the Hogs*; which runs exactly between the Castle and *Istegna*. The Mouth of this River forms the finest Haven in all the *Bosphorus*, and that Haven has had various Names. The *Greeks* call it *Sarantia Copa*; because of its wooden Bridge, which is sustain'd by forty Beams that serve instead of Piles. *Dionysius Byzantinus* calls it the *Gulf of Lasthenes*, whence it should seem, that in *Pliny* we ought to read *Lasthenes*, not *Castanes*; nay; perhaps *Leosthenes*, in *Dionysius*; to make him agree with *Stephanus Byzantinus*. Be that as it will, the same Port is *Dionysius's* Port of the Women, and *Pliny's* Port of the Old Men: for as to that which this Author calls by the same Name, that is in all likelihood the Port of *Istegna*, since he makes mention of it just after the Port of the old Men. The Port of *Sarantacopa* was also nam'd the Port of *Phidalia*; the Wife of *Byzas*; she who, according to *Stephanus Byzantinus*, having put herself at the Head of a little Army of Women, overthrew in this Place *Strelus*, who endeavour'd to dethrone her Brother *Byzas*.

*Balthalimano*, or the *Port of the Ax*, with a Village of the same Name, are situated between *Ornousdera* and the old Castle; but 'tis so inconsiderable a Haven, that there is no mention of it in ancient Authors. All the Coast quite to the Castle is in many places directly perpendicular; and the Waves make such a frightful Noise against it, that the *Greeks* still call it *Phonea*, as who should say, *Phonema*, a Voice repeated. The Voice tofs'd about by continual Whirlwinds, to use the Expression of *Stephanus Byzantinus*, falls at last with the Water into a Caldron standing upon the Fire. The Sailors when they go up the Canal, are obliged here to

make use of strong Poles to keep themselves off the Rocks, and without them they must unavoidably run upon them, their Oars not being sufficient to prevent their being driven by the South Wind. It is therefore probable that *Darius's* Bridge was built lower down towards the old *European Castle*.

The old Castle is situated on the narrowest part of the Canal, upon a Cape opposite to that where the *Asian Castle* is built. 'Twas upon these Capes that the *Greek Emperors* formerly rais'd Forts, as we said above: but the *Turks* have fortify'd these Places much more strongly, which in themselves are very advantageously situated. *Amurat* or *Mourat II.* having declared War against *Uladislaus* King of *Poland*, was resolv'd to secure the Passage of the *Bosphorus*; and as the *Greek Castles* were falling to decay, he demolish'd the Monastery of *Sosthenion*, dedicated to *St. Michael*, and founded by *Constantine the Great*. The Materials were employ'd in building this Castle; and they were excellent, for *Justinian* and *Basil the Macedonian* had thoroughly well repair'd that Convent. [s] Nevertheless *Mahomet II.* did not think *Mourat's* Fortifications prudently laid out; and to block up *Constantinople* on all sides, he put them in the condition they are at present. This Castle, as *Chalcondylus* says, has three great Towers, two on the side of the Canal, and the third on the brow of the Hill. These Towers are cover'd with Lead, and are thirty Foot thick; the Walls of their Circuit, which is a triangular, are about two and twenty Foot thick, but they are not terrass'd. The Port-holes for the Cannon are horrible, as they are in the rest of the Castles of the *Bosphorus* and the *Dardanelles*. The Canons are without Carri-

[s] 1451. or 1452.

ages,

ages, and require a great deal of time to charge. *Mahomet II.* finish'd these Fortifications in three Months; he besieged *Constantinople* in the following Spring, and nam'd this Castle *Chascesen*, that is, *Cutter off of Heads*. The *Greeks* call it *Neocastron*, the *New Castle*, and *Lemocopia*, or the *Castle of the Strait*. It has been call'd the *Old Castle*, since *Mahomet IV.* built those at the Entrance of the *Black Sea*. *Mahomet II.* who put 400 Men in Garrison in his Castle of *Bascesen*, gave the Command of it to *Pherus Aga*, with Orders to exact Custom from all the Vessels, as well *Genoese* and *Venetian*, as those of *Constantinople*, *Cassa*, *Sinope*, and *Trebi-sond*, &c. that should pass by. The Governor interpreted his Master's Orders in a cruel Sense; for *Erizzo* a *Venetian* Captain neglecting to strike sail, had the misfortune to see his Ship sunk by a Stone Bullet of a prodigious size; and all he could do in this Disorder, was, to make the best of his way to Shore, with about thirty of his Men: but he was impal'd by the Governor's direction, and the rest beheaded, and their Bodies left unburied upon the Shore.

The Castle of *Mahomet II.* is built upon *Polybius's* Cape of *Mercury*; and that Temple, dedicated to the God of Theives and Merchants, was, according to that Author, built on the narrowest part of the *Bosphorus*, almost in the middle between *Byzantium* and the Temple of *Jupiter the Distributer of Winds*: *Dionysius Byzantinus* calls this Cape the *Red Dog*. Here ended the other Foot of the Bridge, over which *Darius* march'd his Army, when he went against the *Scythians*: The first Foot of that great Work was in *Asia*, at the narrowest part of the *Bosphorus*, opposite to the other Castle. As to the Chair that was hollow'd for that Prince to sit in, to see his Army march, it was in all likelihood on the side of *Europe*; and *Dionysius By-*

*zantinus* agrees that it was the finest Monument remaining of that antient piece of History: but this Monument is now lost. The *Mahometans* intirely subverted the two Coasts of the Canal, for the building not only of the old Castles, but also of that beautiful Village that lies round the *European* one, and which properly receiv'd the Name of *Lemocopia*, when *Mahomet II.* order'd People gather'd from all Parts to go and inhabit it.

The Canal widens from the Castle to *Courouchisme*, and forms a great Gulph in the shape of a Bow, on the Banks of which is a Seraglio of the Grand Seignior, then the Village of *Bubec Backesi*, and next *Arnautcui*, or the Village of the *Albaneze* or *Arnauts*. This Gulph of *Arnautcui* is meant by *Dionysius Byzantinus* under the Name of the Gulph of the Ladder, because in those times there was a famous Ladder or Machine compos'd of Beams, which was of great use in loading and unloading of Ships, because they went up to it as it were by Steps. Such sorts of Machines were call'd *Chele*, upon account of the Lord knows what resemblance observ'd between them and the Claws of a Crab; from *Chele* came *Scale*, and hence it is that the Ports most frequented in the *Levant* are call'd *Ladders*. Perhaps the Temple of *Diana* built at *Arnautcui*, and very well known to the Fishermen by the Name of *Distynna*, might give occasion to set Ladders there for the more easy imbarking and landing. Those Machines were not rais'd high, but lay almost flat upon the Sea-shore, and kept People dry-shod in their passing to and fro.

After *Arnautcui* you come to the famous Cape *des Esties*, at the Foot whereof stands *Courouchisme*. *Esties* is very probably a Remnant of *Hestia*, a Name by which the *Greeks* knew the Goddess *Vesta*, who perhaps had some Temple hereabouts. *Courouchisme* was formerly call'd *Asomaton*, from a Church built



built there by *Constantine*, in honour of *St. Michael* the Archangel. *Procopius* describes the Magnificence of this Church, which was rebuilt by *Justinian*; but there is no Footstep of it left. We can't say the same of the March of the Crabs, which to avoid being borne away with the Current, which is very violent above the Cape, are forced to scramble along the Rocks, and venture not again into the Canal till they have whetted their Claws to some purpose, and as it were carv'd their Steps upon the Rocks.

From Cape *Courouchisme* to the point of *Besichtachi* the Canal runs out into a half Circle, on the side of which stand *Ortacui* and *St. Phocas*. *Ortacui* is a Village built on the Port which the Ancients call'd *Chdium* and the *Old Sea Man*, whom some take to be *Nereus*, others *Proteus*, or some God of the Waters. The little Port of *St. Phocas* is at the Entrance of a fruitful Valley, known to the Ancients upon account of *Archias* of *Tassos*, who made choice of it to build a City in; but according to *Stephanus Byzantinus*, the *Chalcedonians* out of Jealousy oppos'd it. Below *St. Phocas* is another Port where the *Rhodians* anchor'd when they came to trade in the *Pontus*, which preserv'd to it the Name of *Rhodacinon*. These *Rhodians* were so powerful at Sea in those Days, that they forced the *Byzantines* to allow a free Trade upon the *Pontus Euxinus*, that is to say, to give free Passage to all Nations that were willing to sail into the *Black Sea*, without exacting any Imposts from them.

There now remains only *Besichtachi* or *Besichtas*, before you come to *Fondocli*, the first of the Suburbs of *Constantinople*, according to the Route we follow'd. *Besichtachi* formerly bore the Name of *Jason* the Captain of the *Argonauts*. That *Hero*, according to *Stephanus Byzantinus*, rested in this Place, where there was nothing but a Forest of Cypress

Cypress Trees and a Temple to *Apollo*. In After-times, or rather many Ages afterwards, the same Place took the Name of *Diplocionion*, from two Columns of *Thebaic* Stone, which are still to be seen near the Tomb of *Barbarossa*, who was certainly a much greater Man in Sea-matters than *Jason*, tho' born of poor Parents in the Island of *Metelin*. *Barbarossa* dy'd King of *Algier*, and Captain-bassa in 1547. *Solyman* II. call'd him *Chairadin*, that is to say, a great Captain: from *Chairadin Chalcondylus* has made it *Charatjn*, and *Paulus Jovius* *Hariadene*.

To follow exactly the Description given us of the *Bosphorus* by *Dionysius Byzantinus*, we should look for the Places, where were formerly *Pentecontarion*, *Thermastis*, *Delphinus*, and *Charandas*; the Temple of *Ptolemæus Philadelphus*, *Palinormicon*, and *Aiantium*: but where should we find them? The Greeks and Turks have turn'd every thing topsy-turvy since that time, to people *Fondocli* and *Topana*, where lies Cape *Metopon*, which fronts the Point of the Seraglio.

I am, MY LORD, &c.

The End of the second VOLUME.









